AUG 29 1984
REDEEMER COLLEGE LIBRARY

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Double surprise for Redeemer College

Marian Van Til

Redeemer College, Hamilton, Ontario, is currently preparing to buy a tract of land for the purpose of developing its own campus. The Executive Committee of the Board of Governors has given Redeemer's President, Henry De Bolster, and his staff the go ahead to finalize negotiations with Mr. Peter Turkstra and his associates for 84 acres of farm land on Highway 53 in Ancaster.

Turkstra is offering the land to the college for considerably less than market value. The land may have to be re-zoned for educational use which could delay its actual purchase; however, Redeemer is hopeful that this and other preliminary problems can be worked out by early 1985 so that the matter can be presented to its members at their Annual Meeting in May, 1985.

Redeemer College

For months the college was looking for larger existing facilities to alleviate the space problems already evident at its present location. When it became clear nothing suitable was, nor would be, available, the option to buy land became a reality at the right moment.

Another "fantastic" turn of events, according to President De Bolster, has been the offer of a one million dollar gift to the college to be used for development of a potential campus. A group of anonymous donors (also anonymous to the college) represented by a Hamilton accounting firm made that commitment about the same time Mr. Turkstra's offer surfaced.

All those associated with the college, perhaps especially its faculty, have greeted these events with enthusiasm. De Bolster reacted by saying, "It's important for people to know that there are many problems to be overcome, but we are extremely grateful; we see the hand of the Lord guiding us. It's a confirmation of the support we have as Redeemer College."

For details from the college's viewpoint, see the Redeemer College *Reflections* insert accompanying this issue.

Calvinist Contact

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August 24, 1984
40th year of
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No. 1940

Davis government studies independent schools

Keith Knight

TORONTO, Ont. — Ontario Education Minister Dr. Bette Stephenson has appointed a one-man commission with a 15-member advisory committee to study the role and status of private schools, including Christian schools.

The announcement came on the heels of a recent decision by Premier William Davis to extend government funding to all Roman Catholic schools and to re-think his traditional stance against support of independent and alternative schools.

Lyle McBurney, Executive Director of the Ontario Association of Alternative and Independent Schools, expressed a great deal of optimism about the appointments.

Dr. Bernard Shapiro, Director of the Ontario Institute for Studies in Education, will make up the one-man commission. The advisory committee includes Dirk Brinkman, President of the Ontario Alliance of Christian Schools (District 10 of CSI); Elaine Hopkins, Director of the Federation of Independent Schools of Canada; and Tom Harpur, former Religion Editor of The Toronto Star.

Mr. McBurney said that he knows of 10 of the 15 members who are favourably inclined to and understanding of the independent schools.

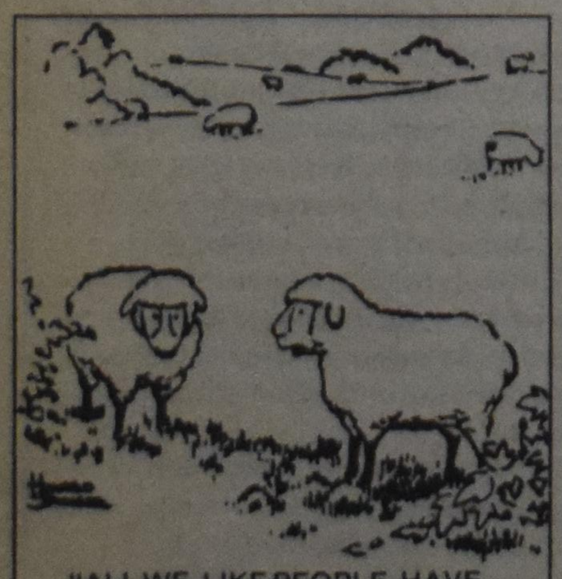
The appointment of the commission by the Ministry of Education and the earlier turn-around by Premier Davis are viewed with cautious optimism. Mr. McBurney indicated that Mr. Davis has been more open to the notion of funding for independent schools during the past few years — an open-mindedness which resulted in funding for Roman Catholic schools.

However, one cannot but gauge the political winds which indicate a provincial election either this fall or early next spring. The ruling Conservative government, which has reigned over the province for the past 40 years, is expected to use these "good intentions" as an election plank when it seeks re-election.

The commission has been asked to "document and comment on the contribution of private schools to elementary and secondary education in Ontario; identify possible alternative forms of governance for private schools and to make recommendations for changes deemed to be appropriate; and to assess whether public funding, and its attendant obligations, would be desirable and could be compatible with the nature of their independence."

Dr. Stephenson has said that the commission must complete its report by May, 1985. Meanwhile it has been empowered to request submissions and receive briefs.

In the meantime, McBurney's organization is publishing a booklet for its member schools called "Justice Now." It contains 35 key questions and answers on the matter of funding of private schools.



"ALL WE, LIKE PEOPLE, HAVE GONE ASTRAY"

From *The Link*, Surrey, BC

–ing of God, by God's own choice,
me to dwell. Through Him God chose

Wife to complaining husband: "How do you want your egg, dear? too hard or too soft?"

from a Dutch cartoon

A new institute for humanist studies

C.C. staff

"At last! A Humanist Institute" says the headline in *The Humanist* magazine issue of May/June 1984. "The program of the Humanist Institute will foster humanist knowledge and perfect humanist skills. Down the road, and because of its importance to humanist development, the Institute will become a center for humanist inquiry in philosophy, human relations, and social ethics", says Howard Radest, dean of the Institute.

It is interesting to see that humanists are setting up an Institute to do for humanism what the Institute for Christian Studies has been doing for evangelical reformed Christians for the past 15 years.

The Humanist Institute is founded by the North American Committee for Humanism (NACH). The president of NACH, Rabbi Sherwin Wine, is quoted as saying, "The Institute is the first graduate school for the training of humanist leaders ever to be established ... Hopefully, the future graduates of the Humanist Institute will constitute a self-aware and determined group of humanist spokespeople who will be able to provide a clear alternative to the message of the professional 'clergies' of conventional religion ... They may choose to be educators, counselors, or 'missionaries' in the world of business. The options and opportunities are many."

Like the Institute for Christian Studies, this new Humanist Institute will operate only at the (post) graduate level. Those applying for admission must have a degree from an accredited college and be screened by an admissions committee.

"Humanism subsumes a whole philosophy of life", says Khoren Arisian, first vice-president of NACH. "It suggests a moral stance that includes measureless respect for the individual; thinking for oneself and acting accordingly, as well as in concert with others; empirical rationalism as a methodology; adherence to democratic process; a monistic rationalism; ethical striving and spiritual worldliness."

Many humanists will rally to the support of the Humanist Institute. Are Christians adequately supporting the Institute for Christian Studies?

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Election information pp.13,14

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Editorial

The chaff of politics

The art of politics consists for the greater part of avoiding bloopers. Both Prime Minister Turner and President Reagan are finding this out the hard way. It takes years of careful grooming of person and polishing of phrases to build up an image that an electorate will vote for. It takes one careless pat on a female derriere and one flippant joke at the expense of Russia to destroy such an image.

The reason for that is because politics as we practise it today operates on the surface of life, on that thin layer of existence we associate with appearance rather than reality.

When politicians get burned, they only have themselves to blame. They were the ones who chose the rules of the image game when they thought that an election could be won by distributing slick folders and by making empty speeches.

Politicians always postpone the moment of truth. Later, when they're in power, *then* they will stand up for justice. Then truth will shine like the morning sun ... except it will be night.

Of course, a pat on an awkward place and a joke at an awkward time are not significant indicators of how well a country will be governed. But why should we spend our energy trying to dispel that part of a myth, when the rest of it will continue until the last ballot box has devoured its very last x?

Let's focus on the *whole* question of mythmaking. Let's try to penetrate the cloud of deception that hangs around the September election by asking hard questions and by getting to know more about the local candidates than their campaign managers want us to know.

Until death us do part

A Dutch pastor visiting Canada said that the Reformed Church in Holland is losing its grip on the young people. His statement was more or less confirmed by recent immigrants to Canada whose children made profession of faith here. According to the parents, their children would not have taken that step in Holland.

A young man returning from a five-month stay in Holland told about a ceremony in an Amsterdam church that really was no ceremony. Two young people who wanted to live commonlaw were addressed by the pastor, who pointed out the pros and cons of their situation. The young persons involved loved each other but did not dare to bind themselves for life.

What these two young people were doing represents a growing trend in Holland. There is a great deal of openness and honesty in their public act. But at the same time, there is an unwillingness to commit themselves. Why?

Some say it is because their generation is reacting to the cocksureness of the previous generation. Others argue that the complexity of life makes people hesitant and less sure of themselves.

A discussion with the Dutch pastor revealed that he too shrinks from making definite statements about his faith and his work as minister. "When I climb the pulpit I do so without faith," he said. "I do it in the hope that God will do something good through me. I am a little bit like people from the old reformed order who say, 'Oh, if only it might come about.'"

Those who know about theology will no doubt also recognize the influence of Karl Barth here. Faith is reduced to a purely subjective experience. According to the Dutch pastor, the Christian experiences faith only momentarily.

An honest mistake

There is something attractive in this cautious way of speaking about your own faith. God is seen as the completely "other," who is all powerful. We are unspeakably far removed from where He is. We know little, we can accomplish little.

This attitude beats the hypocrisy of those who think they know all there is to be known about the Christian life and faith. But it is at the same time a denial of the work done by the Spirit of Christ in His people.

In a very subtle way it also offers an escape from the invitation to surrender our freedom to Christ and to become free on His terms.

We may not judge the faith of others. For all we know, the young couple that did not want to get married because the promise is too big, is very serious about their relationship. Theirs may prove to be longer lasting than many a relationship that was begun with the promise "until death do us part."

But why not combine seriousness and honesty with trust in the power of the Lord to finish that which we have begun in His name? It is proper to enter marriage and the church with fear and trembling, but let's not forget that it is God who works in us both to will and to do according to His good pleasure. (Philippians 2:12,13)

Believing that takes the worry out of commitment. It means that those who pledge themselves for the future depend on God's promises to see them through. They know that faith is more than how they feel at a given time, and that troth can pass through the lows as well as highs of a love relationship.

Don't be afraid to say "I do" when the Lord says "I will."

Letters

Song reprint requested

Thanks for running the story "The emerald ring." It brought back memories

from 1948 when *De Wachter* printed the whole song once. I memorized it at the time, but alas advancing age has erased most of it from my memory.

In the song it tells of a ("rijke weduwvrouw, wiens voorbeeld ons zal leren, hoe hoogmoed voert tot rouw." It also said, "haar woning was uit louter goud gedreven, de deurknop scheen een kroon met parelen omgeven, en brede zilveren platen geklonken aan de grond, bedekten al de straten zover haar woning stond."

Is there a way you could find that song, and print it sometime in your Dutch section?

Winnie Lindemulder,
Millet, Alta.

Could someone provide us with the text? We will gladly print it.
Editor

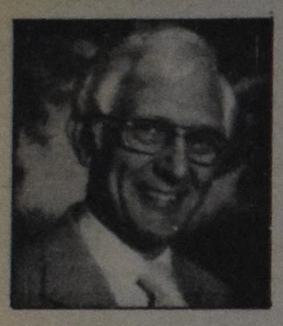
Plea for grammatical orthodoxy

"Enough!" says the editor upon surrendering to those who have brought his efforts at the reformation of language under stiff criticism. The eyesore of the uncapitalized adjective is laid to rest in order that grammatical sore heads may lay down their pens and the editor may lay down his head in peace. The former English teacher must submit to those readers who want their C's, R's, and C's capitalized irrespective of race, creed, or grammatical function.

But "enough"? As long as we're undertaking the re-reformation of language, there's one additional item which needs attention. *Calvinist Contact* (is that c-C, C-c, or c-c?) has in recent years been following the winds of grammatical modernism in its use of the word 'presently.' It appears that many people believe this word to be a sophisticated form of 'at present.' Wishing to be wise, they become as fools, causing the grammarian to gnash his teeth in despair as yet another precise word gets lost on the North American tongue.

Those who find 'at present' too pedestrian can resort to 'currently,' a fine word which conveys the electric excitement of the present. Use of 'presently' can then be restricted to its proper meaning as an adverb indicating the immediate future (i.e., soon,

SKYLIGHTS/WILLIAM R. RANG



The value of children

The theologians of the forties who declared that we must consider children of the covenant born again unless the opposite manifests itself have obviously not themselves been children. Teachers of our Christian schools know that some of their students are born again and that others are not. They also know that it is difficult to say which child clearly is, which one is not, and which one may well be.

It is a good thing that we do not debate the issue of presumed regeneration any longer. Most of us know better than to assume, for the Scriptures nowhere equate faith and assumption.

Yet this is not the end of it all. Under the influence of secularism we are falling repeatedly into the trap of evaluating children in terms of what they can or must become rather than in terms of what they are. The less potential a child has, the less value he or she seems to have for the future, and such a child is more or less punished for that lack of potential with low grades and repeated school years.

In all our talk on philosophy and pedagogy we tend to forget that it was not the adults but the children who shouted "Hosanna to the Son of David" (Matt. 21:15). And it was Jesus Himself who reminded the learned men of His days of the words of David in Psalm 8, "By the mouths of babes and infant your glory is chanted." Solomon recognized that children are of value because of what they are, and he stated it clearly with the words of Psalm 127.

In spite of the encouraging words of Scripture parents worry about grades and school results. By God's grace I have stopped worrying about the less gifted child. After all, I have seen the overwhelming majority of children with so-called learning difficulties grow into responsible, contributing, and valuable members of the church and into good providers for their families. At the same time I have seen gifted children become the opposite. I've learned not to trust the impression a child gives me about his or her later life. To say it plainly, today's reportcard indicates absolutely nothing about the future. It merely says something about today and possibly condemns the warped demands that we put on children.

Maybe that's why I like Bible teaching the most. I'd rather look at today and bring that child to the foot of the cross of Jesus. I leave the rest of the child's life up to Him.

You must, too.

"Under the influence of secularism we are falling repeatedly into the trap of evaluating children in terms of what they can or must become rather than in terms of what they are."

longer letter

We need Christian minds

In the Calvinist Contact of June 1 Syrt Wolters wrote an interesting article entitled "Never mind your position papers, Christian colleges!" While asking many painful questions, Wolters argues that all position papers of our Christian colleges are useless if they do not lead to an application of reformed principles in daily life.

As a matter of fact the "common sense" barber of the Empress Hotel in Victoria, BC, misses among our people a "distinctive proclamation of a biblical obedient way of life" and, therefore, expects "from our Christian colleges that they show their students so much of the phoneyness of secular life, that they, when they graduate, are eager and prepared to lead a counter culture life, no matter at what cost."

I agree with Wolters that secular ideas and attitudes influence all of us in some measure, simply because we miss the guidance of a Christian daily newspaper and because we watch television presentations which, however educational sometimes, ignore the great Creator and Provider of all good things.

But I don't know whether the reason for the lack of distinctiveness of our people can be laid exclusively on the doorsteps of our Christian highs and colleges. Consider only that a large part of our covenant youth and students do not attend these institutions, but are educated at secular vocational schools, community colleges, and universities.

Brian Walsh, a graduate student in religious studies at the McGill University who has a master's degree from the Institute for Christian Studies in Toronto, wrote an article about this subject in the November 1983 issue of *His*. From this article I quote the following: "It is not that the church lacks lawyers, doctors, politicians, farmers, scientists, business people and psychologists, but that so few could be termed 'Christian' lawyers, doctors, politicians, farmers, scientists, business people and psychologists..." in *The Christian Mind*, Harry Blamires has observed this disturbing feature of the contemporary Christian: "There is no longer a Christian Mind ... As a *moral* being, the modern Christian subscribes to a code other than that of the non-Christian ... But as a *thinking* being the modern Christian has succumbed to secularization.'"

Walsh mentions then four options for Christian studies at the secular universities. First, there are those who *isolate* their faith from their studies. At best, they attend Inter Varsity meetings and do personal Bible study, but they write their papers without a Christian approach.

Others *accommodate* their faith with their particular study. For example, conversion becomes a merely psychological event in which God has no real impact or Jesus' concrete teachings in the Sermon on the Mount are spiritualized and have nothing to say about liberal economic practices.

Further, there are those who simply *abandon* their Christian faith and pronounce that religion as an infantile projection, that someone, by growing up leaves behind him or her.

And finally there are those who want to *integrate* their Christian faith in their studies. They opt for taking Jesus Christ seriously as both Creator and Redeemer according to what Paul writes in Col. 1:16-17, 19-20 (NEB translation): "In Him everything in heaven and on earth was created, not only things visible but also the invisible orders of thrones, sovereignties, authorities, and powers; the whole universe has been created through Him and for Him. And He exists before everything, and all things are held together in Him. For in Him the complete being of God, by God's own choice, came to dwell. Through Him God chose to reconcile the whole universe to Himself, making peace through the shedding of His blood upon the cross — to reconcile all things, whether on earth or in heaven, through Him alone." Consequently, nothing lies outside the scope of Christ's lordship.

Thus Walsh argues that Christian studies must learn to discern various world views and must also learn to deal with their academic subjects in terms of the Bible. The lordship of Christ offers no other alternative than to pursue their studies under His guidance.

Continued on page 4 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

directly, in a short time).

It is only fair to admit that some grammarians accept the use of 'presently' to indicate 'at the present time.' Thankfully they are just a liberal minority more concerned with currying favour with the masses than with upholding grammatical orthodoxy. Alas, it is ever thus. Those who wish to speak with a purer tongue will take care to distinguish the present from the immediate future — a wise policy in any language.

And now, enough!

Nicholas Terpstra,
Hamilton, Ont.

A current reply

The word 'presently' has an interesting history actually. Webster's dictionary indicates that the word meaning 'at present' is obsolete. In other words, it *was* current at one time. The Dictionary of Canadian English indicates that it is presently current again, at least in Canada. It gives the following example: "The Prime Minister is presently in Ottawa," meaning at this time.

The interesting thing about this example is that if you mean 'at this time' it refers to Turner. If you mean 'soon," it may be Mulroney.

At any rate, your letter indicates that yesterday's heresy is today's orthodoxy, or vice versa.

Timely yours,
Editor

Pontius' Puddle

I'M BUSHED. I'VE BEEN LOBBYING ON THE PHONE FOR HOURS-- CALLING IN OLD DEBTS, USING HIGH PRESSURE TACTICS.
LINING UP VOTES FOR THE FEDERAL ELECTION?
NO, TEACHERS FOR THE NEW SUNDAY SCHOOL YEAR.

Society

We need Christian minds

... continued from page 3.

How can this be done? Right now, most of our young men and women who aim for a master's or doctor's degree receive their training at public universities. With all due respect for the cultural contributions these institutions bring to our country and civilization, they definitely do not provide a biblical insight and a Christian mind. Unfortunately, neither in the United States nor in Canada, our fellow Christians succeeded in establishing a Christian university. Other priorities eclipsed this necessity for a Christian view of life.

Calvin gave priority to this issue when he founded the Genevan Academy in June 1559. Five years later, at the time of Calvin's death, the university section of the Academy numbered 300 students who carried Calvinistic principles throughout Europe. Abraham Kuyper also saw this priority when he started in October 1880 the Free University when there were only a few Christian schools in the Netherlands.

However, I am grateful that in Canada at least there is a beginning of a Christian university in the Institute for Christian Studies at Toronto. This institute knows that "in the continuing present crisis of our world it must bring home to the hearts and minds of this student generation the claim which the revelation of God in Jesus Christ makes upon the whole scientific and scholarly enterprise ..." The carrying on of this mission is what drives the Institute and determines the reformational character of its work.

On October 25, 1984, the ICS received from the Ontario Legislature a charter allowing it to grant the Master of Philosophical Foundations degree. This gives the ICS the stature of a Christian graduate school. Through its graduate programs it will educate Christian studies as leaders in the battle against the secular philosophy.

Do we appreciate this trust of the Lord? Sometimes I wonder. It seems to me that too many of our covenant people do not know the existence of the ICS, let alone its purpose and the support it needs. Moreover, though it is recommended for financial support by the Christian Reformed Synods, many churches are not complying with this request. Only a relatively small group of members and donors provide the bulk of the ICS budget.

Further, regretfully, not more than a very small number of our Christian students in Canada participate in the ICS curriculum. Instead of enriching their knowledge of Christian principles by acquiring a Certificate in Christian Studies in a one-year course, most of our students limit themselves to the programs of study of the secular universities, risking the danger that they belong to those who isolate their faith from their studies.

Therefore, I urge our post-graduate students, no matter which academic program they follow, to make it a rule that he or she sets at least one year of their study aside to come to the Institute in Toronto in order to understand their field of study in a Christian way.

If they do this, we may expect in the future, leaders with a Christian perspective who can pilot us through the evil philosophies of an ungodly secularism.

Casper C. Vanderlet,
Etobicoke, Ont.

Kuyper's kapers

With this issue we introduce a new cartoon strip called Kuyper's Kapers, featuring, of course, the renowned Reformed statesman from turn-of-the-century The Netherlands.

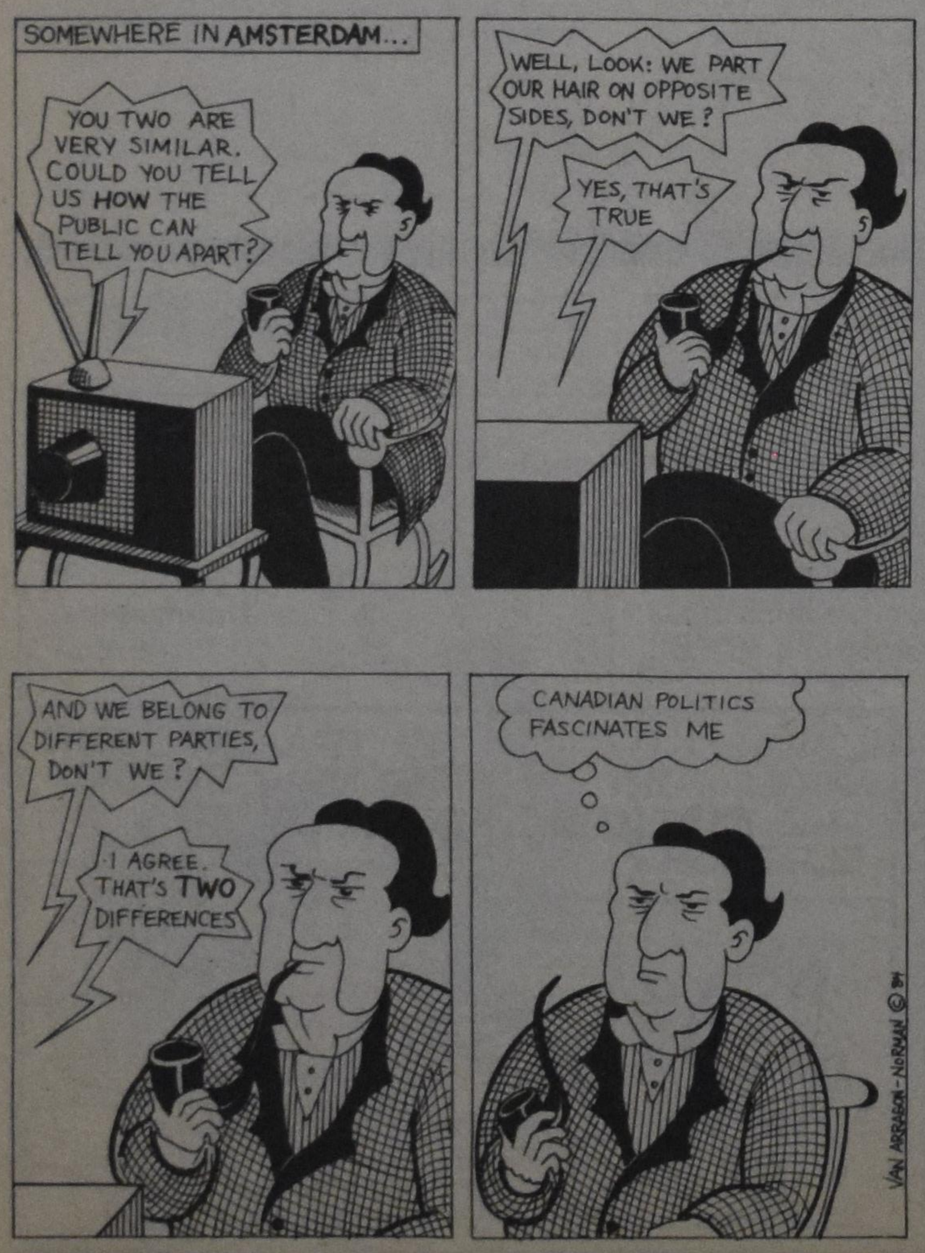
The cartoonists are Marvin Norman and Paul Van Arragon, both graduates of Calvin College. Paul studies in Waterloo, Ontario and Norman in Los Angeles, California.

A year ago, the two men featured a cartoon in The Banner called "The Return of John Calvin."

We hope that Kuyper will come to Canada in this cartoon strip and have something to say to us about the social and political climate here. Perhaps the irony of humour will also expose us to ourselves and make us laugh and sometimes cry?

Welcome Marvin and Paul. And please, come and visit us, Abraham.

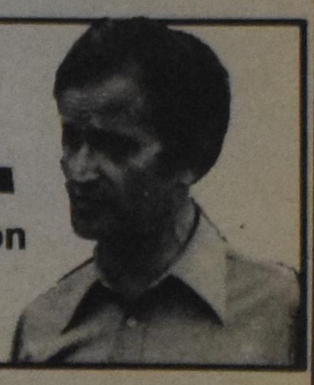
Kuyper's kapers


SOMEWHERE IN AMSTERDAM...
YOU TWO ARE VERY SIMILAR. COULD YOU TELL US HOW THE PUBLIC CAN TELL YOU APART?
WELL, LOOK: WE PART OUR HAIR ON OPPOSITE SIDES, DON'T WE?
YES, THAT'S TRUE
AND WE BELONG TO DIFFERENT PARTIES, DON'T WE?
I AGREE. THAT'S TWO DIFFERENCES
CANADIAN POLITICS FASCINATES ME
VAN ARRAGON - NORMAN ©84

Political involvement and spiritual distance

Cross Examination

Bernard Zylstra



Christians should certainly vote in the September 4 elections. But *as Christians* they can do so responsibly only from a spiritual distance.

Christians should vote because politics is always serious and still meaningful. Politics is serious because government is "God's agent for our good" (Rom. 13:4). God has a particular task for the state which no other institution can fulfill. That task is doing public justice — which means protecting the rights of each person and each institution in the state's territory.

Within Protestantism, Calvinists particularly have always taken the business of the state seriously, and have made outstanding contributions to political practice and political theory. Calvinists don't mind getting their hands dirty, whether that's in farming, business, industry, or politics.

Politics is serious today because of the important issues which the government must address in the decade that lies ahead. These are some of the important issues: the rights of women in society, the rights of the unborn, the rights of parents to determine the religious direction of their children's education, the rights of persons who cannot work to a fair income, the rights of the private industrial sector to manage its own affairs without undue government interference, the right of a "peaceful and tranquil life" at home and abroad.

Just listing these political issues makes it quite clear that any person who aspires to become Canada's Prime Minister should have a coherent political philosophy or frame of reference. The function of a political campaign is to give the leaders of the three parties an opportunity to explain their policies on the key issues in such a way that the voters can detect the different political philosophies and then conclude: "That party, that person deserves my vote!"

The trouble with the campaign that we're experiencing this summer is that the voters are short-changed. They are not given an opportunity to make a meaningful choice because the party leaders — particularly Turner and Mulroney — do not address the problems of the *real* world, and they give no evidence that they have a coherent political frame of reference in terms of which they can tackle the issues in the real world.

They're willing to deal with women's issues but not with abortion issues. They're bombarding us with proposals about maintaining the welfare state but they don't tell us what the costs will be let alone who will pay the bills. Particularly Mulroney and Turner defend the sanctity of the private sector. But they refuse to address the $30 billion dollar government deficit which is the albatross that kills the private sector. They talk about retraining programs for the unemployed but they don't have a philosophy of education relevant to the "post-industrial" society of the future — which is tomorrow!

There is a reason for all this confusion. The reason is that our three political parties represent different shades of a humanist approach to politics. Today this humanist approach starts from the premise that the first task of government consists in maintaining, if not increasing, the material well-being of its citizens. The humanist left differs from the humanist right on the ways to achieve that goal. Because of these shared roots, differences between the candidates are often negligible. More importantly, because of these shared roots, the party leaders lack either the insight or the courage, or both, to face up to Canada's most urgent problem. That problem is this: if you proceed from the premise that the first task of government is the maintenance of material well-being, you run the risk of fiscal bankruptcy. This is the problem of every modern welfare state. And the "success" of political leaders depends upon their willingness to deal with this risk. Our political leaders are not willing to deal with it.

Because of this Christian citizens cannot wholeheartedly support anyone of the three political parties. They should vote, weighing the pros and cons, and make their choice. They should not be afraid of actually getting involved in the campaign itself, supporting that candidate in their riding with whom they can identify most.

But Christians should at the same time take spiritual distance from the political fray. They should know that the premises of the political parties and their leaders are at best a mixture of humanist values and remnants of Christian values.

A spiritual distance is necessary to judge the relativities in this election. A spiritual distance is also necessary as a base from which to initiate political steps which are a clear break from the secular humanism within which our politics is caught today. To that we will return after the election.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

REDEEMER
Reflections
The Redeemer College Newsletter

Volume 2, Number 6

August 1984

REDEEMER NEGOTIATING PROPERTY PURCHASE

The Executive Committee of the Board of Governors of Redeemer College has given the green light to President De Bolster and members of his staff to negotiate the purchase of a property with an eye to the development of the Redeemer College Campus.

The long-range plan of Redeemer College had been to remain in our present facilities as long as it could accommodate us. At such time as our student body would become too large for the present facilities, it was our hope that we would then be able to lease a larger facility from the Hamilton Board of Education. After outgrowing that facility, we would then move to our own campus. It was anticipated that under this scenario we would not be on our own campus for at least 10 years.

However, due to the unexpected high number of students enrolling at Redeemer College, the whole plan had to be changed. Before Redeemer opened its doors for the first time in September, 1982 it was projected that there would be 50 full-time pioneer students and that in 5 years the student body at Redeemer College would number 150 full-time students. However, Redeemer expects over 200 full-time students to enroll in September of this year and the student enrollment projections for September 1985 stand at approximately 250 full-time students.

Because of these numbers, the present facility is becoming cramped. While it will adequately satisfy the educational requirements of our students for at least the next year and possibly the year after that, it will be difficult to stay in the Bell Cairn School beyond September, 1986.

Because of these higher than expected enrollments, President De Bolster and members of his staff have been busy for a number of months searching for other larger, suitable facilities. Negotiations were conducted with both the Hamilton Board of Education and the Hamilton Separate School Board. After some initial hopes, time and circumstances revealed that no larger facility than our present one would become available.

Because of these developments, Redeemer began increasingly to consider the possibility of the development of its own campus. An on-campus Planning Committee, which meets weekly, looked into many aspects of such a proposal.

Rev. De Bolster then contacted Mr. Peter Turkstra of Hamilton. Mr. Turkstra has long been involved in the land development and building supply business, not only in Hamilton, but in other parts of the Niagara peninsula.

Mr. Turkstra is also an official of Echo Land Developments and Dundana Homes. When confronted by Redeemer's predicament as outlined by Rev. De Bolster, Mr. Turkstra made an offer that couldn't be refused.

The companies with which Mr. Turkstra is associated own an 84 acre parcel of land located on Highway 53 in the town of Ancaster. He offered the property to Redeemer College for substantially less than the current market value. Topographically the land is rolling farmland with a portion of it currently under production. There is some bush on the property and it has a creek running through it. Long-range plans by the Provincial Ministry of Transportation and Communication call for the construction of a major highway on the adjacent lot. This highway will exit off Highway 403 and run to the Hamilton Airport which is currently undergoing a multi-million dollar expansion. This means that it will take less than 15 minutes by car to travel from the proposed Redeemer College campus to the existing McMaster University campus. While the land surrounding the proposed campus site is currently farmland, it is anticipated that in 10 to 20 years, major residential development will take place, thereby giving the campus an urban setting.

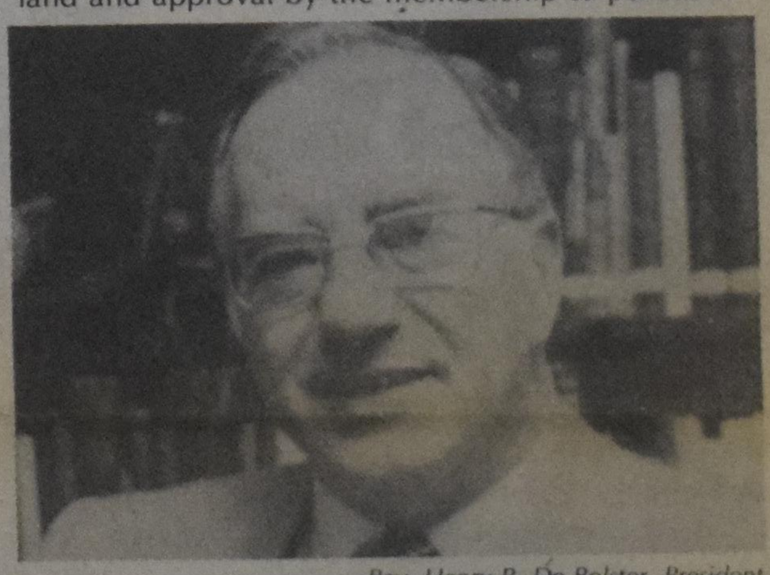
At approximately the same time that discussions were taking place with Mr. Turkstra, Redeemer College was informed by a representative of a leading accounting firm that some of his business clients, who wish to remain anonymous, were prepared to commit over one million dollars for the development of a new campus and equipment, but may not be used for operating expenses.

You can imagine what an impact these two developments—of course the real word is "miracles"—had on Redeemer college. We continue to talk about the miracle of Redeemer College and we have almost come to expect them as daily occurrences. But is there really any other way to describe these latest developments? Miracles indeed. Praise God!

A number of major hurdles need to be crossed before any sale can become final.

Perhaps the biggest obstacle concerning the land is the matter of rezoning. The land is presently zoned "agricultural" and before the development of a campus can begin, the property may need to be re-zoned to allow "institutional" construction. There is no guarantee that such a re-zoning if necessary will take place. In addition it may take over one year to complete the re-zoning application process. Other hurdles that remain are the question of where the money will come from to develop a multi-million dollar campus, and of course before any sale becomes final or any construction begins, the membership of Redeemer College must give its approval.

An "option to purchase" Agreement has been executed between Redeemer College and Echo Land Developments and Dundana Homes. This option agreement contains a number of conditions. It is only after all of the conditions are met that the sale will become final. Conditions in the option agreement include the successful re-zoning of the land and approval by the membership to purchase.



Rev. Henry R. De Bolster, President

On the recommendation of Rev. De Bolster, the engineering firm of F.J. Reinders and Associates of Brampton has been appointed to act on behalf of the College and to carry out the initial stages of re-zoning, master planning and building permit application. The president of F.J. Reinders and Associates Limited is Mr. Fred Reinders of Mississauga, Ontario who is a member of the Clarkson Christian Reformed Church. Mr. Reinders' firm has been involved in a number of multi-million dollar projects. Perhaps the most visible is the Wardair head office and hangar at Pearson International Airport in Toronto.

Reinders' Vice-Presidents Roland Jonker and Clare Riepma have been appointed to head the project management team. Mr. Albert Bakker, Q.C., a lawyer from St. Catharines and a veteran Redeemer College board member serves as the solicitor for Redeemer College.

A long-range facilities committee has been appointed. It includes Rev. De Bolster, Mr. Jake Heeringa of Dundas (who is president of a large commercial construction company), chairman of the Board Nick Van Duyvendyk of Ottawa (who is Assistant Deputy Minister of Finance in the Federal Ministry of Transport), Redeemer business director Dick Kranendonk, Redeemer faculty members Hugh Cook and Dr. Wytse van Dijk, and Arend Kersten, Director of College Advancement.

It is the hope and prayer of Redeemer College that many of the technical hurdles will be crossed by Spring 1985 so that the members of Redeemer College can consider a proposal to finalize the sale at the Annual Meeting scheduled for May, 1985. We hasten to add that many obstacles must be overcome. Indeed a number of additional miracles will have to take place. We urgently covet the prayers of God's people during these challenging, yet exciting times. □

HONOUR ROLL

Dean's List

At the end of each semester, the college recognizes those students who have achieved outstanding academic success by naming them to the Dean's List.

At the end of the second semester (January 1984—April 1984) 155 students wrote exams. The average mark of all the students in all the courses was 6.77. Since 6.00 represents a grade of C+ and 7.00 represents B-, you can see that the average mark of 6.77 is close to B-.

Those students who earned an average of 9.00 (B+) or better are recognized by being named to the Dean's List. In April, the list included 34 names. They are, in alphabetical order:

Stuart Admiral, Simcoe (Hamilton District Christian Highschool)

Jim Berry, Sarnia/Burlington (Public Highschool)

Dianne Boersma, Exeter (Public Highschool)

Clarence Bos, Belmont (London District Christian Secondary School)

Christa Bos, Waterdown (Hamilton District Christian Highschool)

Judy Bouwers, Athens (Public Highschool)

Sharon Buis, Aylmer (London District Christian Secondary School)

Gerald Bierling, Newmarket (Toronto District Christian Highschool)

Sylvia De Bruyne, Union (London District Christian Secondary School)

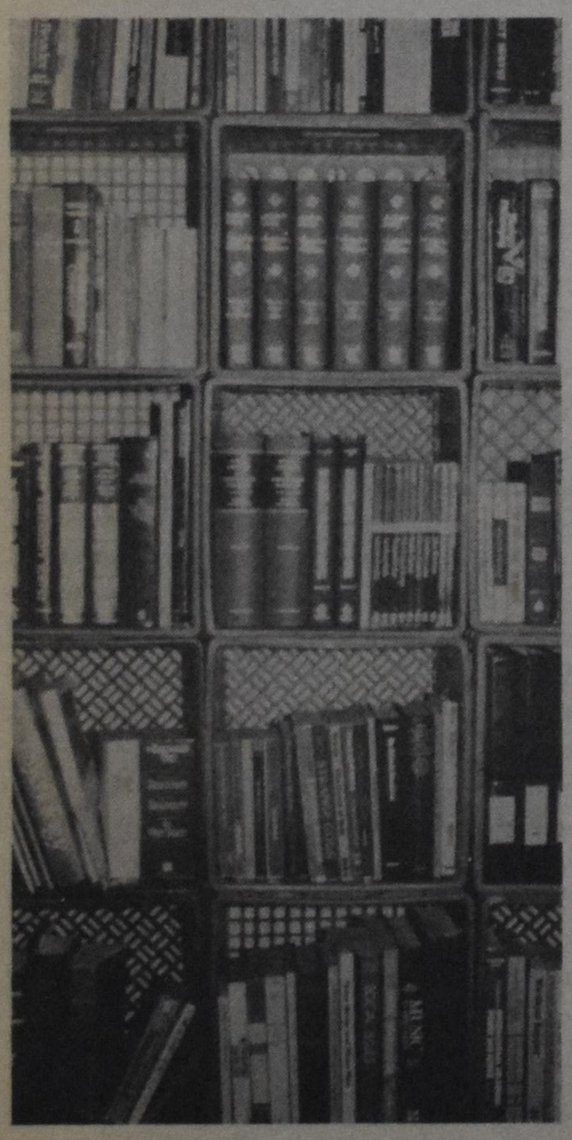
Judy De Jong, Wellandport (Smithville District Christian Highschool)

Christine Duimering, Moorefield (Woodland Christian Highschool—Breslau)

Ken Faber, Strathroy (London District Christian Secondary School)

Elna Groot-Nibbelink, Bloomfield (Quinte Christian Highschool—Belleville)

Wilma Jonkman, Wyoming (Lambton Christian Highschool—Sarnia)



Marian Kapteyn, Hamilton (Public Highschool)

John Noordhof, Strathroy (London District Christian Secondary School)

Margaret Noordhof, Strathroy, (London District Christian Secondary School)

Evelyn Quartel, Ottawa (Redeemer Christian Highschool—Ottawa)

Paul Roorda, Waterloo (Woodland Christian Highschool—Breslau and Public Highschool, Grade 13)

Sylvia Vanden Hazel, Moorefield (Woodland Christian Highschool—Breslau)

Linda Vander Klippe, Lucknow (Public Highschool)

Annie Vander Mey, Beamsville (Smithville District Christian Highschool)

Colin Vander Ploeg, Woodstock (London District Christian Secondary School)

Rita Vander Schaaf, Hagersville (Hamilton District Christian Highschool)

Casper Van Gurp, Aylmer (London District Christian Secondary School)

Mark Van Helden, Chatham (Chatham District Christian Secondary School and Public Highschool, Grade 13)

Richard Van Holst, Hamilton (Hamilton District Christian Highschool)

Angela Van Luyk, Newmarket (Public Highschool)

Paul Veldhuis, Jarvis (Hamilton District Christian Highschool)

Karen Verbruggen, St. Catharines (Public Highschool)

Lynn Voortman, Burlington (Hamilton District Christian Highschool)

Helen Vreugdenhil, Chatham (Chatham District Christian Secondary School)

Margaret Weiland, Camlachie (Lambton Christian Highschool—Sarnia)

Harry Zantingh, Smithville (Hamilton District Christian Highschool)

Scholarships—Returning Students

Each year Redeemer College awards five $500.00 scholarships to the five returning students who have the highest academic marks. This year the five students are, in alphabetical order:

Sylvia De Bruyne, Union (London District Christian Secondary School)

Wilma Jonkman, Wyoming (Lambton Christian Highschool—Sarnia)

Marian Kapteyn, Hamilton (Public Highschool)

Margaret Noordhof, Strathroy (London District Christian Secondary School)

Paul Roorda, Waterloo (Woodland Christian Highschool—Breslau and Public Highschool, Grade 13)

Scholarships—New Students

Every year Redeemer College awards a number of $500.00 scholarships to new students, not only to recognize outstanding academic highschool results, but also to encourage more students to attend Redeemer.

As a clear demonstration of the desire to work closely with and at the same time promote all levels of Christian education, Redeemer has designated 15 of the 20 new student scholarships for Christian Highschool Grade 12 graduates. This year, the eligible recipients are, in alphabetical order:

Beth Anne Bakker, St. Catharines (Beacon Christian Highschool—St. Catharines)

Mary Bom, Harley (London District Christian Secondary School)

Elsa Buma, Bowmanville (Durham Christian Highschool—Bowmanville)

Connie Duthler, Hamilton (Hamilton District Christian Highschool)

Jennifer Heida, St. Catharines (Beacon Christian Highschool—St. Catharines)

William Katerberg, Wellandport (Smithville District Christian Highschool)

Rosanne Lenos, Jarvis (Hamilton District Christian Highschool)

Stan Reitsma, Ingersoll (London District Christian Secondary School)

Erick Shuringa, St. Catharines (Beacon Christian Highschool—St. Catharines)

Raymond Vander Kooij, Newmarket (Toronto District Christian Highschool)

The five other $500.00 scholarships are awarded to other new incoming students, be it public highschool Grade 12 graduates, public highschool Grade 13 graduates, or transfer students (from other colleges or universities). The recipients this year are, in alphabetical order:

Janine Baker, Georgetown

Betty Broersma, Bowmanville

Ingrid Smidstra, Mississauga

Linda Visser, Barrie

Nancy Westerhof, Collingwood

(Note: In order for a student to be eligible for a scholarship, the student must complete the Application for Admission procedure by May 15.)

Most Improved

This past year, the Student Council of Redeemer College established a scholarship of $500.00 for the returning student whose second semester marks improved the most when compared to first semester marks.

This year, second year student **Colin Vander Ploeg** of Woodstock, a graduate of London District Christian Secondary School, improved the most. He was closely followed by fellow London Christian graduate, first year student **Mary Nel Saarloos** of Aylmer.

Other Scholarships

Redeemer College will award a few additional scholarships early in September. We will announce the names of the recipients in a future issue of *Redeemer Reflections.*

Preliminary Year Certificate

Redeemer College awards the "Preliminary Year Certificate" to Grade 12 graduates who complete 6 courses per semester during their first year (instead of the regular 5 courses per semester) and who earn an academic average of 5.00 (C) or better.

The Certificate recognizes completion of the University preparatory program at Redeemer, and allows students to apply for admission to an Ontario university. A number of former Redeemer students are now attending Ontario universities and many of them are doing exceptionally well. The Certificates are awarded publically at the Convocation on Labour Day.

What has been a pleasant surprise, is that more and more students who come to Redeemer with the intention of spending one year and then moving on to university are deciding to stay and complete their studies at Redeemer.

This year the recipients of the Preliminary Year Certificate are, in alphabetical order:

Stuart Admiral, Simcoe. Stuart is a graduate of Hamilton District Christian Highschool and plans to return to Redeemer in September.

Peter Bakker, Embro. Peter is a graduate of London District Christian Secondary School and plans to return to Redeemer in September.

Christa Bos, Waterdown. Christa is a graduate of Hamilton District Christian Highschool and will attend MacMaster University in September in a Nursing program.

Christine Duimering, Moorefield. Chris is a graduate of Woodland Christian Highschool in Breslau and will return to Redeemer.

Mike Oegema, St. Thomas. Mike is a graduate of London District Christian Secondary School and will return to Redeemer (and play on the hockey team too).

Rick Stroobosscher, Smithville. Rick is a graduate of Smithville District Christian Highschool and will attend Calvin College in the fall where he is enrolled in a computer science program.

Linda Vander Klippe, Lucknow. Linda is a graduate of F.E. Madil Highschool in Wingham. She will attend a business college in September.

Lynn Voortman, Burlington. Lynn, a graduate of Hamilton District Christian Highschool, came to Redeemer after working a number of years. She will return to Redeemer in September.

CONVOCATION 1984

You are invited to the

Redeemer College 3rd Annual

CONVOCATION

2:00 p.m.
Monday, Labour Day, September 3, 1984

First Hamilton Christian Reformed Church
Charlton and Hess, Hamilton, Ontario

Speaker: Rev. Henry R. De Bolster
President

"The Challenge of Being a Reformed Christian College"

CONVOCATION 1984

Ministers' Conference—1984

It has been the hope of Redeemer College the last two years to revive what used to be the annual Eastern Canada Ministers' Conference.

Some years ago, it used to be customary for Ontario and Eastern Canada ministers and their wives to come together on the Tuesday immediately following Easter to fellowship, listen, deliberate, sing, eat, laugh and generally enjoy each other's company.

At the initiative of Rev. De Bolster, who participated in these early conferences, Redeemer College has revived this event. Ministers from most churches in Eastern Canada gather at Redeemer in order to fellowship, reminisce, listen to speeches and discuss presentations made. In 1983, at the inaugural revival, Dr. John Bolt and Dr. Harry Van Belle of the Redeemer faculty made presentations.

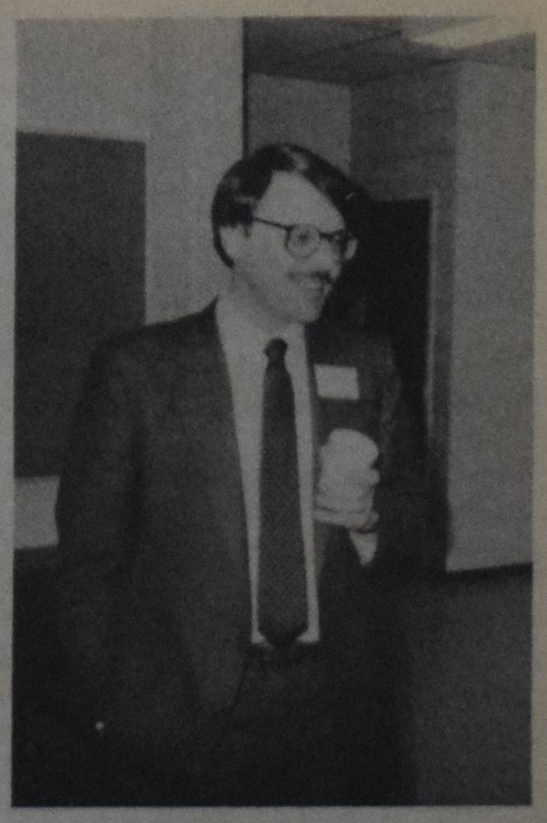
This year, Dr. James De Jong, the newly appointed President of Calvin Seminary, made a presentation in the morning on the issue of "Women in Ecclesiastical Office." A vigorous discussion followed his presentation.

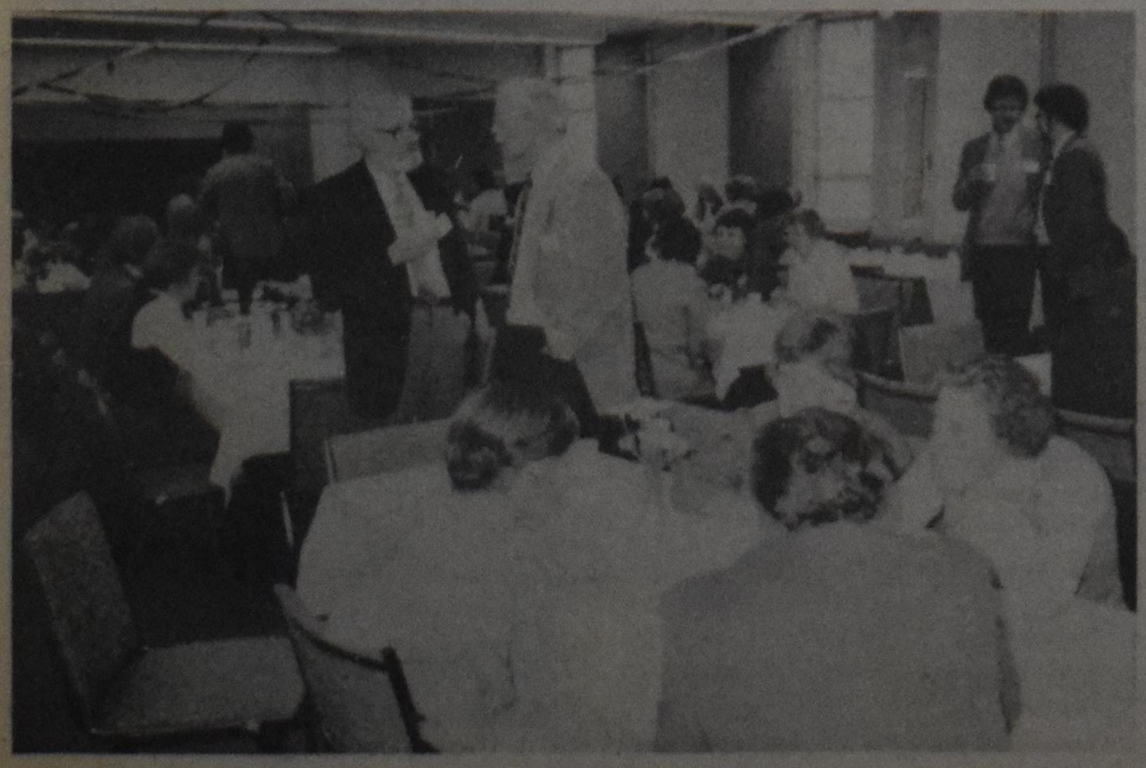
In the afternoon, Hugh Cook of the Redeemer faculty introduced the audience to one of his original short stories. The fictional account of an immigrant minister in a small rural Alberta congregation during the 1950s was enjoyed by all. Many in the audience could identify with the minister in the story in a very personal manner.

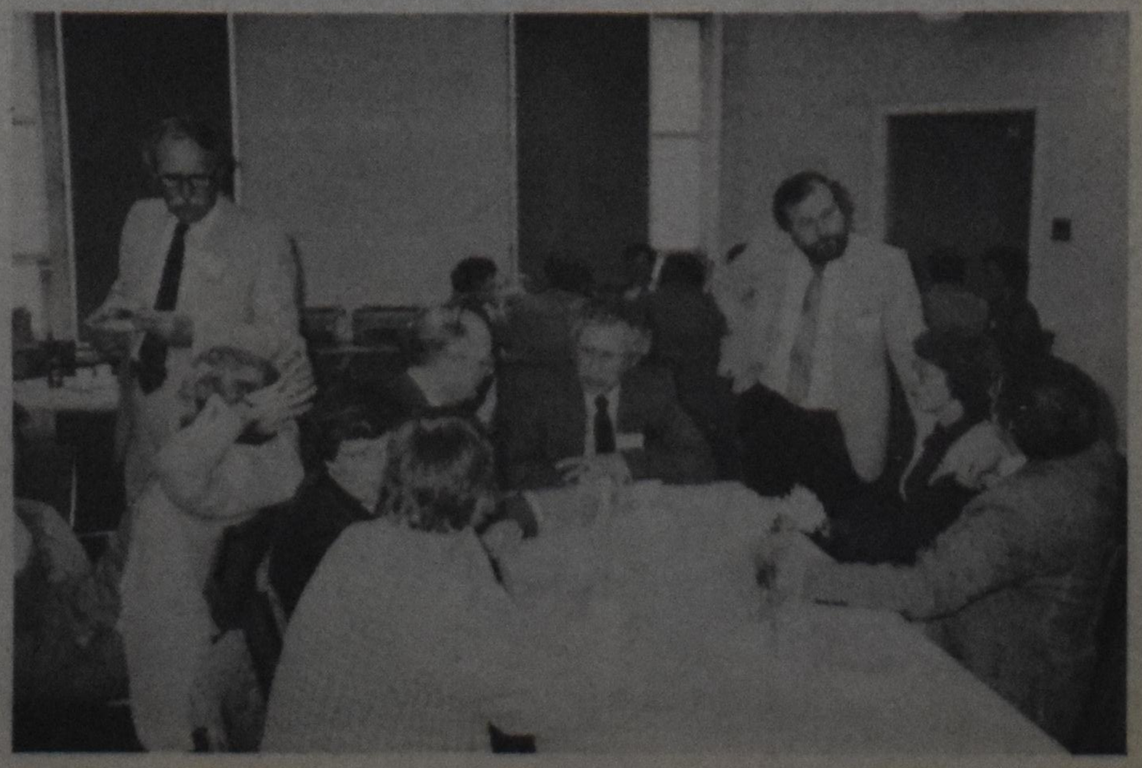
About 100 ministers and ministers' wives attended, which is about the same number as last year.

While the plans for next year's conference are somewhat tentative, it is hoped to have Rev. A. Kuyvenhoven present next year.

A questionnaire was mailed to all participants after the conference. Responses indicated a high rating for most aspects of the day. It is the intent of Redeemer College to seek the advice of an "ad hoc" committee composed of three ministers and three ministers' wives in the program planning and co-ordination of next year's conference. □







Redeemer College Faculty and Staff 1984-1985

Redeemer College faces a number of significant challenges every year. Two of the most formidable include raising enough financial support from the extended Redeemer College family and recruiting additional students.

The most significant annual challenge Redeemer faces however is the recruitment of qualified and dedicated full and part-time faculty members.

With humility and thanksgiving, Redeemer is pleased to introduce to you every member of the 1984-1985 faculty and staff. Every position has been filled—every proposed course will be taught. Praise God!

President

Henry R. De Bolster, President of the College; B.A. (1960), Calvin College; B.D. (1962), M. Div. (1978), Calvin Theological Seminary.

Administration

Arend Kersten, Director of College Advancement.

Dick L. Kranendonk, Business Director; B.A. (1969), M.L.S. (1970), University of Western Ontario.

Dr. Wytse van Dijk, Acting Dean.

Academic Administration

Dr. Wytse van Dijk, Acting Dean.

Justin Cooper, Academic Program Coordinator.

***Cornelis Kors,** Registrar and Assistant to the Dean; B.Comm. (1976), McMaster University; M.Div. (1980), New Brunswick Theological Seminary; M.A. (1980), Rutgers University Graduate School.

Full-time Faculty

***Sandra L. Beckett,** Assistant Professor of French; B.A. Honours (1975), Wilfrid Laurier University; M.A. (1978), University of Manitoba; Ph.D. candidate, University of Manitoba.

***John M. Boersema,** Professor of Business; B.A. Honors (1968), University of Western Ontario; Ph.D. (1973), University of Pennsylvania.

John Bolt, Assistant Professor of Religion and Theology; B.S. (1970), Calvin College; B.D. (1973), Th.M. (1977), Calvin Theological Seminary; Ph.D. (1982), St. Michael's College, University of Toronto.

H. Hugh Cook, Associate Professor of English; B.A. (1964), Calvin College; M.A. (1967), Simon Fraser University; M.F.A. (1979), University of Iowa.

Justin Cooper, Assistant Professor of Political Science; B.A. (1972), Trinity Christian College; M.A. (1976), Ph.D. candidate, University of Toronto.

***Robert Maaskant,** Lecturer in Mathematics; B.A.Sc. (1982); M.A.Sc. (1984), University of Waterloo.

Barbara H. Pell, Assistant Professor of English; B.A. (1967), University of Toronto; M.A. (1972), University of Windsor; Ph.D. (1981), University of Toronto.

Theodore Plantinga, Associate Professor of Philosophy; B.A. (1968), Calvin College; M.A. (1970), Ph.D. (1975), University of Toronto.

Daniel Savage, Librarian; B.A. (1974), Carleton University; Dip.Ed. (1975), Bishop's University; Dip.Spec.Ed. (1978), McGill University; M.L.S. (1980), Dalhousie University.

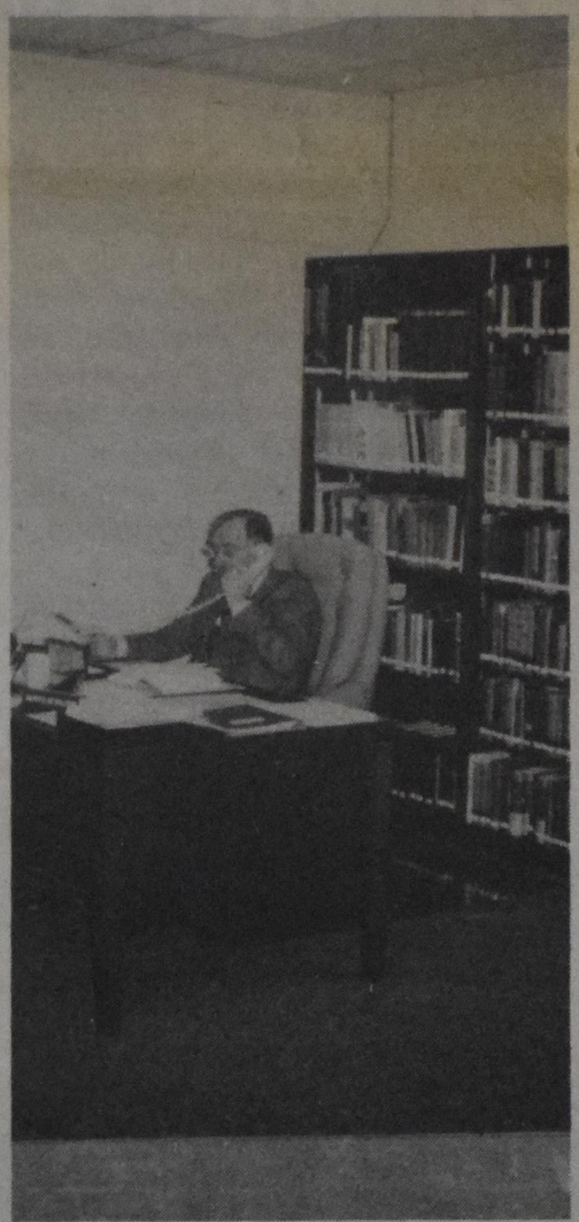
Harry A. Van Belle, Assistant Professor of Psychology; B.A. (1965, Calvin College; Doctorandus (1971), Ph.D. (1980), Free University of Amsterdam.

Jitse M. van der Meer, Associate Professor of Biology; Kandidaat (1969), State University of Groningen; Doctorandus (1972), State University of Utrecht; Ph.D. (1978), Catholic University of Nijmegen.

Wytse van Dijk, Professor of Mathematics and Physics; B.Sc. Honours (1964), Ph.D. (1968), McMaster University.

Harry Van Dyke, Assistant Professor of History; B.A. (1964), Calvin College; Doctorandus (1970), D.Litt. candidate, Free University of Amsterdam.

***Albert M. Wolters,** Associate Professor of Religion and Theology/Classical Language; B.A. (1964), Calvin College; Doctorandus (1970), Ph.D. (1972), Free University of Amsterdam.



Part-time Teaching Staff

***Albert J. Bakker,** Q.C., Instructor in Business; B.A. (1959), LL.B. (1962), University of Toronto.

***Allen J. Bron,** Instructor in Physical Education and Hockey Coach; B.A. (1982), Calvin College.

Peter Bulthuis, Instructor in Geography; B.A. Honours (1972), M.A. (1973), McMaster University; B.Ed. (1976), Brock University.

***Henry J. Feenstra,** Instructor in Psychology; B.A. (1962), M.A. (1965), Ph.D. (1968), University of Western Ontario.

***Adrian Guldemond,** Instructor in Education; B.A. Honors (1967), McMaster University; M.A. (1969), University of Waterloo; M.Ed. (1975), University of Toronto.

Gerzinus Hoekstra, Instructor in Choral Music; Teacher's Cert. (1965), Pedagogical Academy of Sneek, The Netherlands; M.A. (1972), M.F.A. (1977), State University of New York at Buffalo; A.R.C.T. (1974), Royal Conservatory of Toronto.

David A. Humphreys, Visiting Associate Professor of Chemistry; B.Sc. Honours (1958), M.Sc. (1962), University of London; Ph.D. (1969), McMaster University.

Remkes Kooistra, Instructor in Dutch; B.Th. (1942), Theological Seminary Kampen; Th.D. (1955), Free University of Amsterdam.

***Raymond Louter,** Instructor in Drama; B.A. (1982), Dordt College; M.F.A. (1984), York University.

***Donald H. McNally,** Instructor in History; B.A. (1972), McMaster University; M.A. (1975), Ph.D. (1982), University of Toronto.

***Mary Leigh Morbey,** Instructor in Art; B.A. (1969), Wheaton College; M.A.L.S. (1972), Hollins College; Doctoranda (1976), Free University of Amsterdam.

***Helen Nusselder,** Instructor in French; B.A. (1981), Calvin College; M.A. (1984), University of Waterloo.

Edwin P.O. Plantinga, Instructor in Computer Science; B.Sc. (1982), Brock University; M.Sc. (1983), University of Western Ontario.

***Grace Poelman,** Instructor in Economics; B.Sc. (Agr.) (1981), University of British Columbia; M.Sc. candidate, University of Guelph.

***John Roney,** Instructor in Sociology; B.A. (1975), The King's College, NY; M.A. (1980), Wheaton Graduate School.

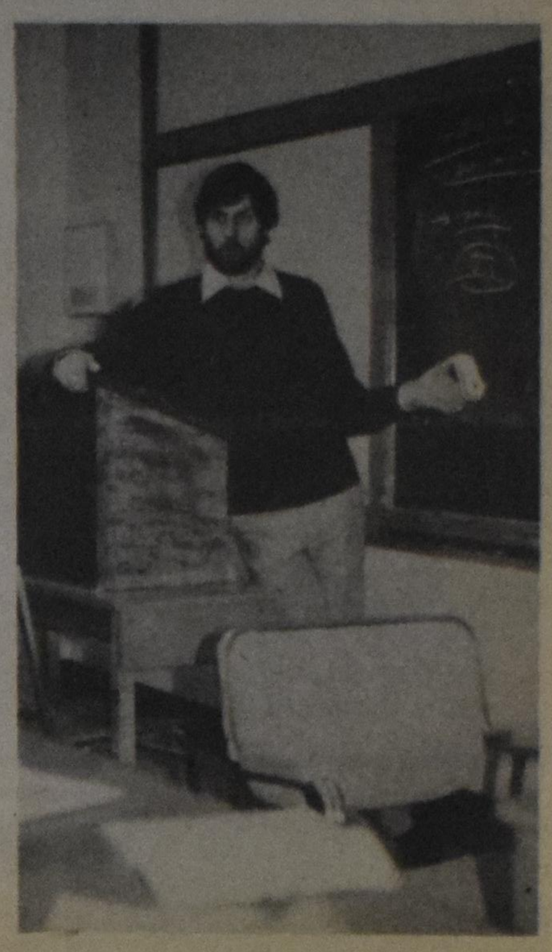
***John Stronks,** Instructor in Education; B.A. (1960), McMaster University; M.Ed. (1972), University of Toronto.

Arnold E. Tigchelaar, Instructor in Mathematics; B.A. Honors (1950), McMaster University; Diploma in Meteorology (1950), University of Toronto.

***Steven Vander Woerd,** P.Eng. Instructor in Business; B.A. (1981), McMaster University; M.B.A. (1983), York University.

***Hank Van Dooren,** Instructor in Social Work; B.A. Honors (1967), McMaster University; M.S.W. (1970); Adv.Dip.S.W. (1976), University of Toronto.

Marian Van Til, Instructor in Music; B.A. (1974), Trinity Christian College; M.L.S. (1982), M.A. (1982), State University of New York at Buffalo.



Staff

Laurie Buhlman, Secretary—College Advancement.

Margaret Buma, Secretary to the President and Office Manager.

Margaret Colyn, Library Technician.

Corrie de Boer, Secretary.

Peter Hoogendam, Custodian.

Jan Hoogendoorn, Bookkeeper.

Wilma Hoogendoorn, Secretary—Student Affairs.

Jack Kerkhof, Bookstore Manager.

Ben Stegeman, Assistant Development Director.

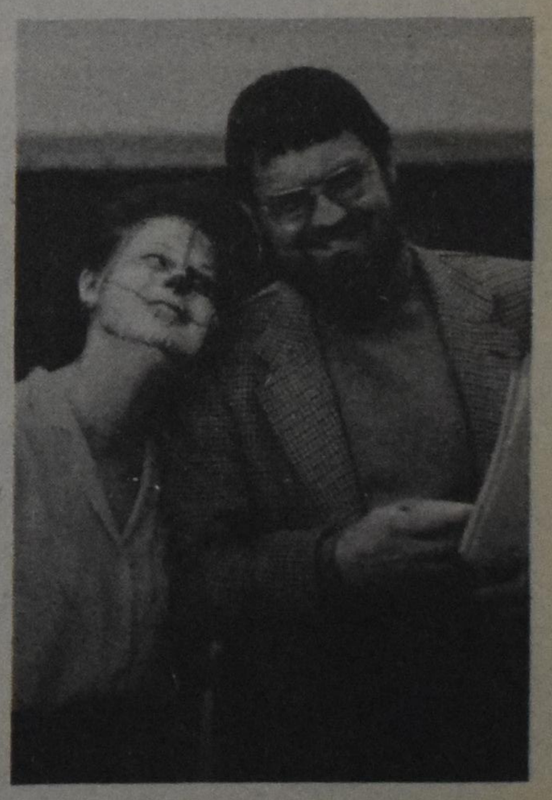
Elizabeth Vander Munnik, Admission Counselor; B.A. (1980), McMaster University.

Jenny Veenendaal, Secretary—Academic Affairs.

Ted Vellenga, Laboratory and Audio-Visual Coordinator; L.C.S.L.T.

Mary Verrips, Student Life Co-ordinator.

*New Appointments, 1984-1985.



Society

Group homes: In search of a home

Ben Vandezande

Group homes: The very words drive fear into the hearts of people. And when a group home is proposed for a neighbourhood, many myths and anxieties rush to the fore. The vocal minority tends to respond with "Not on our street you don't!"

What are group homes and why are people getting so exercised about them? Simply put, a group home is a form of supervised transition housing for those who can't make it on their own in the community. At the same time, *virtually all of the potential residents of a group home would otherwise be living unsupervised in the community.*

Group homes involve three to ten residents who are supervised by paid staff. The group homes licensed by the province involve provincial funding and inspection.

The types include mental health group homes; mentally retarded group homes; homes for children; satelite homes for seniors; homes for ex-offenders (sentences of less than two years); half-way houses for alcoholics; residences for physically disabled adults; community resource centres and half-way houses for the socially disadvantaged.

Unlicensed group homes are really boarding homes and are not inspected by the province. It is often these that leave negative impressions.

Out of the institution ...

"Deinstitutionalization" has become the new buzz word. In simple terms it means that many people who used to be kept in institutions are now being put into the community. This is not only a cost saving measure but it is also underscoring the fact that the community has a responsibility to help those who were in institutions back into normal life.

The unfortunate part is that many of the people who are released have no place to go. Often they also need someone to help them make the transition. And of course, the disability pension or income support they receive is inadequate to meet their needs. Many double up in rooming houses and live out an isolated existence.

... and into group homes?

And that is where group homes come in. Each of the 11 types of group homes are geared to a special need (see below). Their main purposes are to assist a person to make an adjustment to community life and to ensure that they have adequate housing, employment and life skills to move on their own.

In Ontario, group homes were promoted by the provincial government. Instead of passing legislation on a province-wide basis to allow them to exist anywhere in residential neighbourhoods, the question of location was left up to the local municipality. Most communities balked at providing group homes with what is called "as-of-right" zoning, i.e. a group home would be allowed in any residential neighbourhood, providing it met *provincial* licensing standards.

"... 80 per cent of those living close to a group home did not even know it existed."

Some roadblocks

Instead municipalities designated them to certain areas of the city (usually the industrial or the commercial area) or simply said that they could locate anywhere providing they first obtained a rezoning particularly for a group home.

The results are less than positive. Group homes which are intended to help a person integrate into a neighbourhood are located far away from people. When a municipality requires a rezoning for a group home to locate, it is setting up a confrontation between a neighbourhood and the group home because rezonings take place at public meetings usually in front of the city's council.

It should be noted that a rezoning is a land use issue. It deals with the kind of use that will take place on a particular property. The location of a group home is essentially a social issue, i.e. what is best for all of the people involved.

Interestingly, most people wouldn't know there was a group home located in their neighbourhood. A study in Kitchener showed that 80 per cent of those living close to a group home did not even know it existed. On the one hand, that shows that group home activity is not much different than a residence with a large family. On the other hand, it is unfortunate that the neighbourhood is not more actively involved in the group home in order to help it meet its goals.

Perhaps that is also because neighbours, and usually a small minority create a public outcry when a group home comes to locate. The media who love a confrontation will play it for all it's worth. And so the resulting appearance is that many people in a neighbourhood are opposed to a group home.

The arguments usually revolve around safety and property values. There is no evidence to suggest that residents of group homes are more prone to violent behaviour than the general population. Research has shown that psychiatric patients are more often the victims of crime than the perpetrators of crime. Appropriate supervision is provided by trained staff in group residences and the staff is accountable to a management board consisting of local community citizens. This management board in turn is responsible to the community as well as its residents and its funding body. A Waterloo study showed that *50% of people living within 500 feet of a group home did not know it existed.*

Property values do not go down because a group home is located in a neighbourhood. Property values are determined by other more powerful factors in the market place. Studies in Toronto as well as in American cities have shown this conclusively. The homes should fit into the general character and appearance of the neighbourhood. Concentration of group homes in any one area is to be avoided. This problem can best be avoided by allowing group homes in all residential areas.

Neighbours are part of the answer

But that does not mean the neighbourhood should not be involved in the application procedure. There is no doubt that every potential group home should be required to contact and educate all residents within 500 feet of the proposed home. The present provincial licensing requirements do not require this. And so municipalities require it by saying all applicants have to get a rezoning.

There are at least three problems with that. First, it will take six months for an application to be approved. Second, the rezoning process forces the operator into a conflict position with the neighbours. Most municipal councils will side with the residents because that is where the votes are and many accept the usual myths about group homes.

Third, and this is most crucial, a municipal council only has control over the operation of a group home before it is in operation. After the rezoning has been approved, council has no more say. And yet the issues raised at a rezoning are speculative as to possible problems that might happen. In fact, in almost all cases, there are no problems between group homes and area residents after it has come into place.

If there are problems the provincial licensing body can shut down a group home if the operators fail to resolve a conflict. It is in fact the *province* that ensures that the homes perform up to snuff.

That does point to the problem that a municipality does not know a thing about how well a group home performs after it has been approved. Recently, municipalities such as Toronto are passing registration by-laws which require group homes to register annually with the city and to pass their performance reports on to the municipality.

But still one problem. At present the group home is not *required* to meet with and "win over" the neighbours before it opens. In Ontario, the various provincial ministries are recognizing that they overlooked that problem. Some municipalities have drawn up guidelines operators have to follow in contacting residents before they open. Group homes have had a rough launch. At issue are several tough problems not the least of which is the importance of a willing neighbourhood to be a caring community. Otherwise the purpose is defeated.

By the way, the location of a group home is an interesting discussion in the abstract. But ask yourself this question: would you welcome a group home of seven or eight ex-psychiatric patients if they wanted to move in next door? Give it some thought. Find out about the by-laws in your municipality. Should they be changed? Should they include "as-of-right" zoning for group homes?

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Church

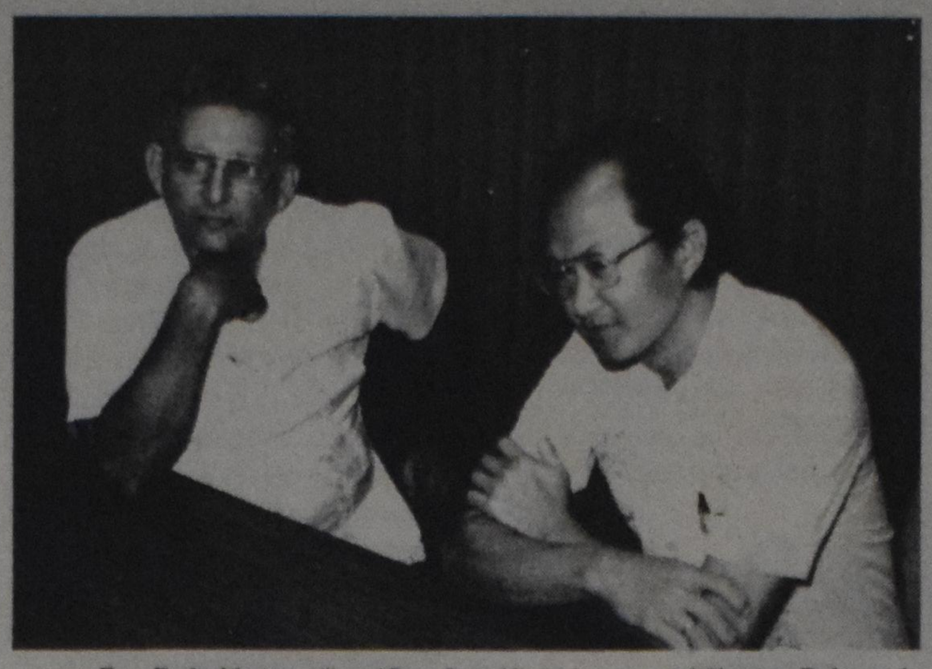
Christian Reformed Church alive and well in Cuba

PALOS HEIGHTS, Il — Back to God Hour Spanish language programming is entering homes and hearts throughout Cuba and is much appreciated by listeners there, according to Rev. Erelio Martinez, a Christian Reformed minister in that country.

Rev. Martinez, pastor of an 85 baptized-member Christian Reformed congregation in Jagüey Grande, visited with The Back to God Hour's Rev. Juan Boonstra recently at the International Communications Center in Palos Heights after attending the Christian Reformed Church Synod in Grand Rapids, MI. Accompanying Rev. Martinez was Rev. David Lee, a Cuban Christian Reformed pastor of South Korean descent.

"La Hora de la Reforma is known across the island by Christians of all faiths," relates Rev. Martinez through interpreter Don Strong of The Back to God Hour. "That program, as well as 'Reflexion' (The Back to God Hour Spanish department's five minute spiritually oriented commentary designed to reach the "man in the street"), can be heard over 'Voice of the Andes' (HCJB) shortwave and Family Radio. Sometimes, very early in the morning, the messages can also be heard over a station from Miami."

Adds Rev. Lee, who ministers to a congregation in Havana, "The Back to God Hour programs are well known throughout the island as being Christian Reformed, and so are we. As a result, when we are in fellowship with pastors and Christian laymen from other denominations, they tell us how much they appreciate the programs."



Rev. Erelio Martinez (l) and Rev. David Lee (r), pastors of Christian Reformed congregations in Cuba, were interviewed recently at The Back to God Hour.

The Christian Reformed Church in Cuba had its origins in Jagüey Grande, in the province of Matanzas, where Rev. Martinez has served since 1966. Today Jagüey Grande is the center of an outreach which has extended to other areas in the province and throughout the country.

"With God's help, the Church in Cuba is growing," notes Rev. Martinez. "There are currently 13 places of Christian Reformed worship in Cuba — eight are established churches; five conduct services regularly but are not yet officially established within the denomination.

"In Jagüey Grande, our congregation gathers several times each week for regular worship, Sunday School, and special meetings for men and women. In addition to our 85 baptized members, we have a working relationship with 250 families in our town — people who are not yet committed Christians but who want us to pray with them."

Revs. Martinez and Lee, who for several years had requested permission from the Cuban government to attend Synod, finally were permitted to come this year.

Red Mesa Tour

Formerly Indian Mission Tour

September 11-18, 1984

Last September twelve Ontario residents joined twenty-six Statesiders in a tour of the Red Mesa churches and other attractions. They enjoyed a thousand-mile bus trip through rocks, canyons, forest, and deserts of Indian reserves in the Southwest United States. Their hearts were deeply warmed by the hospitality of Navajo and Zuni Christians and missionaries.

This September that opportunity will be offered coast to coast. All meals, lodging, fees, and bus transportation in New Mexico and Arizona: $490 Canadian. Plane, bus, auto, or train from your home to Albuquerque, New Mexico and return is separate.

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Rime or Reason

Be not righteous over much;
it gives not only offense,
it may contain a touch
of pious concupiscence.

Sy Nodd

Our Pastor, getting a raise,
questioned councils ways;
when, to his great surprise
it quoted from Job six verse five.

Klaas Sis

Church News

Classical Meeting

— Classis Toronto will meet in regular session on Sept. 20 1984, at 9:00 a.m. in the Holland Marsh CRC, Newmarket, Ont. All materials for the agenda should already have reached the stated clerk, Henry Lunshof.

Pastoral Pondering

Reflections on preaching — IV

Richard Stienstra

What is the Living Church?

God's Word is for the church what water is for fish. That comparison shows the vital role of the Word in the Church. The Holy Spirit is pleased to use that Word, to initiate and stimulate faith, for "faith comes from hearing the message, and the message is heard through the Word of Christ" (Romans 10:17).

Our response to the preaching indicates our vitality as God's people. In reformed churches the outstanding mark of a true church is the pure preaching of the Word. That Word forms us as God's chosen people and draws us into fellowship. In his earliest Epistle the apostle Paul writes, "Brothers, loved by God, we know that he has chosen you, because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction" (1 Thessalonians 1:4,5).

Missionaries, evangelists, and pastors all experience this "power of God for the salvation of everyone who believes." And the churches that are thus established show by their functioning how truly and deeply they are in tune with God's presence. In his first sermon Jesus set forth what many have called "the principles of His Kingdom." In terms of spelling out what the Church should be like, he said, "You are the salt of the earth" and "You are the light of the world" (Matthew 5:13,14).

What is our vision of the church?

Our vision of what the church is obviously effects the preacher in his preaching and us in our listening. If our model of church life is exclusively one of organization, the emphasis will fall on programs, institution, and organization. The church is then the "spiritual" equivalent of a business. Graphs, charts and numbers will occupy our attention.

I believe that the spirit of secularity has also infiltrated the reformed churches. The result is that we should not hesitate to question whether "the mind of Christ" leads us. The church cannot be a living witness in this world unless it has the mind of Christ, and unless we are not only hearers but doers of the Word.

Harry Blamires wrote his book *The Christian Mind* a number of decades ago. His words are disturbing and alarming: "The reason we have nothing to say to the contemporary situation is that we have not been thinking about the contemporary situation. We stopped thinking about these things years ago. We stopped thinking Christianly outside the scope of personal morals and personal spirituality." Such writing is prophetic. It also expresses love for the church. And truth must be spoken in love so that it may be evident that the Lord and His Word dwell with us.

The effects of prophetic preaching

It hurts to be corrected. In fact, all discipline is painful. But prophetic preaching when brought in truth and love brings healing. In his last letter Paul spoke of this. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:16,17).

Correcting, loving discipline has become somewhat of a problem in some reformed churches. Opposing the works of the flesh and correcting sinful practices is becoming increasingly difficult, I believe. Hands that turn the keys of the kingdom waver.

One of the first ministers in the Christian Reformed Church was A.C. VanRaalte, Some of his sermons and notes were produced in book form by Gordon Spykman. In *Pioneer Preacher* Van Raalte notes, "When we speak of the keys of the kingdom, this must be understood as a ministerial power granted by the King in order to open and to close, subservient to the will and the law of the King. Thus ministering power is the proclamation of the gospel and discipline."

Richard Stienstra is pastor of the Trinity CRC, Abbotsford, BC

Reformed theology in Holland dynamic and uncertain

An interview with Jan Veenhof

Bert Witvoet

Jan Veenhof is Professor of Dogmatics at the Free University of Amsterdam, Holland. He was born in Groningen in 1934, son of theologian and Pastor, C. Veenhof, later of the Liberated Reformed Churches in the Netherlands. Jan Veenhof left the Liberated Churches to rejoin the Gereformeerde Kerken in the Netherlands.

He was in Toronto recently to take part in a conference exploring the person and work of the Holy Spirit. We interviewed him there on the question of theological developments at the Free University and at the Theological School of Kampen. Both schools train ministers for the Gereformeerde Kerken.

C.C.: *Is there any significant difference of theological stance between the theological faculty at the Free University and the Theological School of Kampen?*

J.V.: No, there's no real difference. It's not the old A and B distinction anymore (A represented the Kuyperian stream of the "Doleantie," formerly identified with the Free University, and B represented the older "Afscheiding" tradition that began in 1834, eventually identified with the Theological School of Kampen). Kampen is a little bigger with about 500 students. Amsterdam has between 350 and 400 theological students. Kampen is a little easier for lodging, and some students don't like the big city.

C.C.: *What is the range of theological perspectives in these two schools?*

J.V.: We have students who are evangelical, students who have a more classical sense of being reformed and students who try to integrate theology into political and social action. In the same way you can find diversity among professors, but the difference is not as strong as among the students.

They all have in common a feeling of obligation to the churches and an adherence to the confessions. It's what we call "a dynamic binding to the confessions."

C.C.: *Where do you find yourself?*

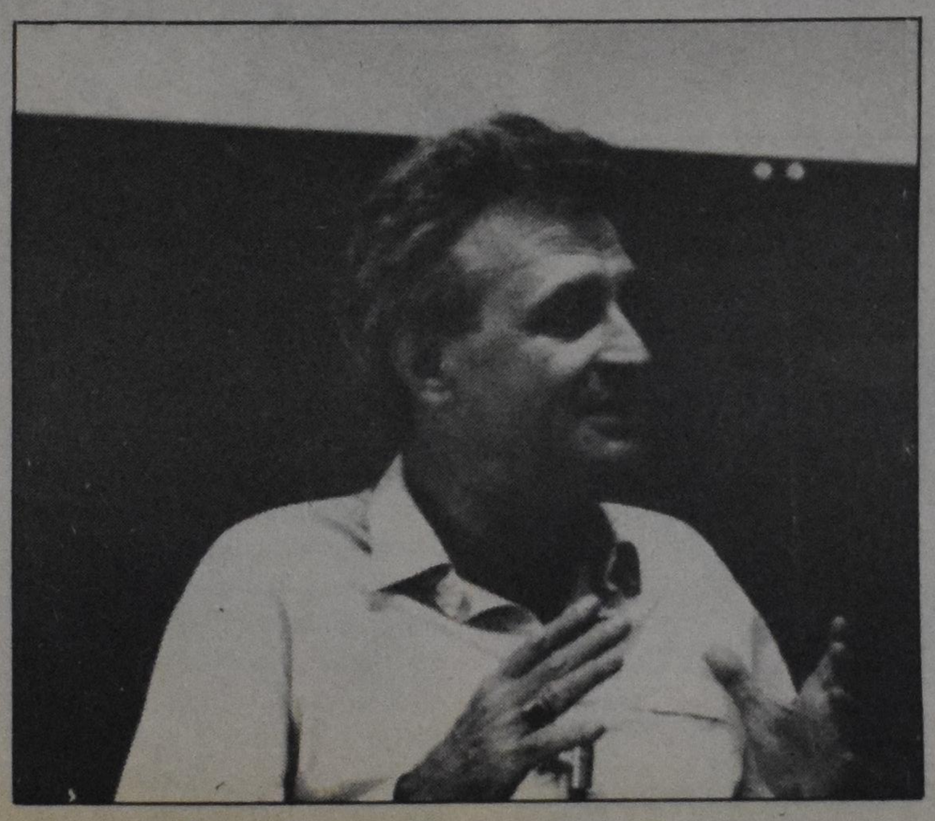
J.V.: My starting point is the classical reformed tradition of Herman Bavinck and Abraham Kuyper. Berkouwer made this tradition dynamic by engaging in a discussion with other streams of theology. This brought about a renewal of the classical reformed tradition. The result of this has been a very fine preservation of it in new forms. As successor of Berkouwer I will go in this same track with my limited possibilities.

C.C.: *What are the main theological issues current at the Free and in Kampen?*

J.V.: First of all, there is the ongoing work of the exegesis of Scriptures. The younger generation faces this task after Ridderbos and Schippers. Secondly, there is the encounter of the Christian faith and various world and life views. In Holland we are directly confronted with people of other faiths. Thirdly, there is reflection on the ethical problems of the day: nuclear weapons, abortion, euthanasia and suicide. There is also a new wave of interest in the Netherlands about the Church and Israel. What is the ongoing significance of the history of Israel? What can we learn from them in terms of integration of faith and practice, Bible exegesis. What is the meaning of Auschwitz?

C.C.: *How do you approach the younger generation of students?*

J.V.: I see it as my main task to make the main lines of our confessions understandable to young students. Most of them have little knowledge of the confessions. In the doctoral phrase we deal intentionally with the Heidelberg Catechism. I nurture a respect for those writings in the spirit of a "dynamic binding." The confessions reflect a living faith of the people of those times.



Jan Veenhof, Professor of Dogmatics at the Free University of Amsterdam

Of course, this is the time when the most primary questions come to the fore: Who is God? Can you experience God? What is the "newness" that Jesus brought into this world? Where does evil come from? Very basic questions.

I try to find answers through a renewed reflection on the work of the Holy Spirit. It's very important to look for the Holy Spirit in our midst. The Spirit is the bridge builder. He unites us with Jesus Christ and with the Father. He will help us and liberate us. I have a real interest in the charismatic movement.

C.C.: *The reformed churches were never strongly focussed on the work and person of the Holy Spirit. How come?*

J.V.: Kuyper and Bavinck did pay attention to the work of the Holy Spirit, but it centered on the Word and Spirit. In actuality the Holy Spirit produced a strong feeling of togetherness in their days. There was a striving together for certain ideals. Those ideals were realized.

Now, in modern culture, there is a strong process of individualization and disintegration going on. The protective borders of the group have fallen away. This creates problems. We always learned to work in groups — Christian schools, Christian parties, etc. Too little attention was paid to individual motives for this belief.

A new refreshment of the Spirit is necessary. There is a widespread feeling that we are finding such a new inspiration. The pattern now is varied. It is a time of confusion and uncertainty.

C.C.: *Do you find that same confusion here?*

J.V.: People here try to find new guidelines in their own reformed way of thinking. I discover with admiration that people here at the Institute for Christian Studies say, our confessions have something to say, not only for our own people but also for other traditions. That is a kind of hallmark that we in Holland don't accept. There is a dualism there between faith and life.

C.C.: *Is there a divergence taking place then between reformed theology here and in the Netherlands?*

J.V.: We reformed theologians in Holland have very good conversations with professors from Calvin Seminary. The theology here is more traditional, which is connected with the situations in the churches. In Holland the churches are involved in all kinds of movements. The borderline between churches and society is not as clearly defined. Your church has more a life of its own within society.

Our churches consider contact with the Christian Reformed Church very important. It is my hope that this contact will remain.

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School

Chalkmarks

Band and choir on the move

The band and choir of Calvin Memorial Christian School, St. Catharines, Ont., under the direction of Ms. Anne Heemsbergen, is busy making a name for itself. Towards the end of the school year, they undertook a tour of Toronto and Hamilton where they performed en mass with the bands of the other Christian schools as well as playing individual pieces. Says Ms. Heemsbergen: "The experience was one of unifying the Christian schools, helping the music programs and realizing the beauty of enjoying the arts."

The band

The choir, both under the direction of Ms. Heemsbergen

Native offered as second language

Native students will be able to study their own language, the office of Education Minister Dr. Bette Stephenson announced today.

Dr. Stephenson said that Native as a Second Language Program will be implemented in the schools by September of 1986.

The new policy will legitimize the status and function of Native languages within the school system and incorporate the teaching of Native language into the regular school day at the elementary school level. Native language courses for credit will also be established at the secondary school level," she said.

Dr. Stephenson said that for some time the Native people have been concerned that their young people can no longer speak or understand their mother tongue and requested that schools attended by their children offer Native languages as a subject of instruction.

Commission on status of private schools in Ontario

Education Minister Dr. Bette Stephenson today announced the appointment of Dr. Bernard Shapiro, the Director of the Ontario Institute for Studies in Education, as a one-man Commission to enquire into the role and status of private schools in the province's education system.

"Few people are aware of the diversity that exists in the private school sector, and of the important historical contribution that these schools have made to education in Ontario." Dr. Stephenson said. She said that she has asked Dr. Shapiro to document this contribution and to advise her on the future relationships they might have with the public education system and the government.

Included in the Advisory Committee are: Mr. Dirk Brinkman, President of the Ontario Alliance of Christian Schools Societies; Mrs. Elaine Hopkins, Director of the Federation of Independent Schools of Canada; Mr. Robert Routledge, founding principal of the Ontario Association of Alternative and Independent Schools.

Dr. Stephenson said the Commission has been asked to complete its findings by May of next year. Through briefs and submissions the Commission will

- document and comment on the contribution of private schools to elementary and secondary education in Ontario;
- identify possible alternative forms of governance for private schools and to make recommendations for changes deemed to be appropriate;
- assess whether public funding, and its attendant obligations, would be desirable and could be compatible with the nature of their independence.

Say it poetically

Harry Smedes is a janitor and poet. He keeps the Georgetown Christian School, Ont. spotless. Although he professes to be an uneducated man, Mr. Smedes is moved to put into poetry life as he experiences it.

Following is one of Harry Smedes' short poems:

Blindness

Like fish to bait so are we caught by a worldly hook,
Our blind spot is worldliness, not membership in God's family book,
Okay to be unforgiving because they give you an unfeeling look,
Blind to God's blessings we did not return, just took.

WELCOME

to all students attending McMaster University and, Mohawk College in Hamilton, Ontario.
You are cordially invited with your friends and relatives to join us in a special worship service.
on SUNDAY, SEPTEMBER 9, 1984
at 10:30 a.m.
in the Faculty Lounge of the Divinity College at McMaster University
It will be a service of praise and adoration, of fellowship and prayer asking the Lord's blessing upon the academic life of the campus communities across our land, and to seek His Spirit's guidance in the ministry of the Christian Church to these campus communities.
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We also invite you to get involved in one or more of our campus ministry's activities, such as cost-suppers, bible studies, fellowship and socials, retreats and get-togethers, dialogues and volunteer service. We need your input and we like to be of service to you. Thank you.
For more information, contact your campus pastor
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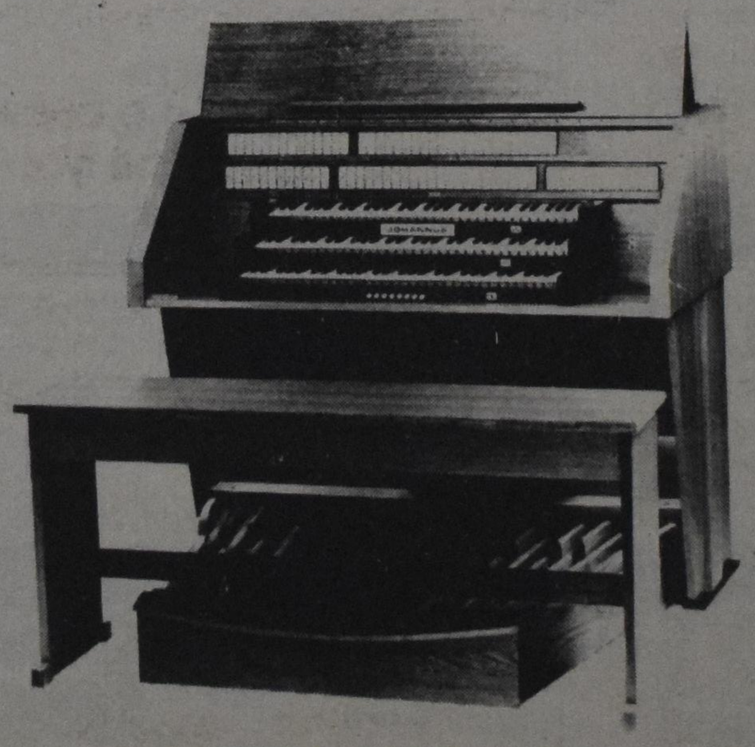

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contact: Bill Van Groningan, Campus Chaplain
544-3802 or 547-6995

LONDON
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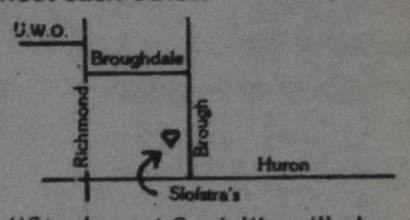
The Slofstras invite you to drop by their home on **Sunday, September 9** any time between the two church services. Please use this invitation as an opportunity for students, parents and chaplain to meet each other.



The annual "Students' Social" will be held that **Sunday, September 9 at 8 p.m.** Follow the direction below and join the fellowship and fun around the bonfire at Hank and Ann VanderLaan's home, (455-1333, if you get lost).

First cost supper, September 12

For more information about London's campus ministry, contact:
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The Waterloo Christian Reformed Church
invites all university and college students together with family and friends to a special service of worship to ask God's blessing upon the academic year and the work of Huron Campus Ministry.
Sunday, September 9
10:30 a.m.
Great Hall,
Conrad Grebel College,
Westmount Rd. North
* lunch provided
HCM Fellowship begins
4:30 p.m. September 12
St. Paul's United College,
UW Dining Hall,
and Wesley Chapel
Campus Worship Sundays
10:30 a.m. HH280
beginning September 16

Feature

Say amen, somebody (conclusion)

A four-part series on gospel singing

and joyful worship

Seventeenth-century Reformed worship scene in the Great Church of Haarlem, the Netherlands

Calvin Seerveld

When is Sunday worship mature?

Answer: When believers can say, "Thank you, God, for your special presence. This is the way revelation and response will be on the new earth!"

What makes a Sunday worship service mature?

Answer: When the Scriptures are made to speak God's compelling Word, directing all and sundry on the Way of Life, and when those present taste joy in a communion of saints and are able to share the well-meant offer of salvation in captivating ways to neighbours and any strangers.

Not only Hebrews (5:11-6:8) tells us believers to get our worship (services) mature, but even Christ asks for nothing short of a consummate exercise of praise (Matthew 5:48).

There are several things one can work at to develop meaty worship services.

(1) **An educated clergy is normative.** Any preacher must be filled with the Spirit of God, and those who know Hebrew and Greek well, history and languages, cultural settings, and human philosophies down through the ages, have context for understanding and presenting the Scriptures deeply. But they must be Spirit-filled, educated leaders who can preach in a story-telling way that makes the Bible come alive with meaning for daily life.

If your preacher can size up people and speak Good News to their heart, and hardly crack a book in doing it, that preacher will wear thin after a while, no matter how colourful his contacts remain. Preaching that goes beyond milk takes thought, comparative learning, consecrated struggle with texts and commentaries, imaginative formulation, prayer and fasting. It's not the (memorized) oratory in the pulpit that counts, but the preparation and decisions in the study that are needed. It's so that a striking illustration or graphic image may make people think it was a good sermon when it really was only pedestrian exegesis, and it's true, people are sometimes fed by God in spite of the exposition of a passage.

But preachers are acting responsibly only when they have mastered a portion of Scripture in the context of the whole Bible, in consultation with the host of witnesses who have also grappled with that text, and then find an ordered, skilled way to make it speak to a twelve-year old boy or girl. Intellectually fortified clergy may prove to be duds, and it's possible that unlearned seers may sound prophetic, but if the biblical writings do not remain central to a worship service, administered by those trained as masters in the tools of their trade, with the whole counsel of God coming through, then your Sunday worship service will lack reformed grit, and suffer from immaturity.

(2) **A professional ministry of music is normative.** Any church musician must be filled with the Spirit of God, and those who have trained hands and feet and voices, know the organ, piano and choir repertoir for church music throughout the ages and what is current, have the resources to lead the church praise of God's people into richness. Every professional musician begins as an unpaid amateur, but if you try to get joyful singing in a worship service with poorly trained musical leadership, it's like trying to have a good bike ride when one of your tires is flat.

I've met excellent pianists who can't read a note of music; they play by ear, and know how to stir a congregation to sing until the rafters ring. I also know musicians who play all the difficult notes right, but come through as formal and distant as a metronome block. Again, the LORD does amazing things with the singing of his children, no matter how well pumped-up the tires be. But there's a difference between a ninth chord and a wrong note, and it takes Levitically skilled, consecrated musicians to *lead* the singing *unobtrusively*, so that you forget there are performers and are carried along solely by the song, voices face-to-face with God together.

In the Black church system of musical training you first become an apprentice to learn the instrument; then you graduate to learn notes; then finally you are ready to play music. No good black church musician I know plays *notes*. He or she *plays* the *piano* or *organ* and knows how to modulate, improvise, blend with registration into what's happening at the moment, soar, whisper, dance. Under their hands the instrument becomes just that — an "instrument" to lift people up into a marvelous variety of sensitive praise. If the playing becomes manipulative or exhibitionistic, the gift has been prostituted; but the exuberance of musical mastery is quite different from what is evil.

In our churches I'm afraid we often settle for less in our musical offerings to God. That's one reason why an outstanding musical performance in our church gets picked up as "special music" and an interlude of "entertainment." Immigrant organists from the old country normally know their task, and although the lead-off tone usually slows down the singing these days because the beat of the psalm has been lost, the *tussen-spel* shows there is a believer at the organ who knows his craft, at work in the house of the LORD.

But how little have we encouraged the dedicated souls who practise for decades? When have we paid for their sheet music? offered to upgrade their skill by providing lessons? given them as much say in the liturgy as is their due? The Christian Reformed Church, St. Matthews in-the-basement, Toronto, is a model on this score: for years it has never paid those who exhort. Exhorters, like St. Paul and Sunday School teachers, do it for free. But they put a sizeable item in the church budget to salary a liturgete who does homework on songs for the services, composes, directs the band, arranges pieces for the recorder trio accompaniment, teaches the congregation new songs, works hand in glove with the weekly liturgical committee; and the homegrown results, while not trouble-free, open up the possibility of church-musical maturity. Everybody should know that it's not forbidden by the Church Order to pay your local church musical leaders.

(3) **A congregation exercising its Spirit-filled gifts at Sunday worship is normative.** There must be order in a public worship service, and there is an (arguable) right time for everything, for the act of confession and forgiveness, for collecting the monies so it fits in as a thank-offering (sometime *after* the Word is preached) rather than as a form of paying dues (before you've heard the sermon), for celebrating the sacraments; but if the believers are expected just to sit there like row upon row of empty jam jars waiting to be filled, you are bound to have an immature worship gathering rather than a festival of responsible praise to the proclamation of God's Word.

When God says through the preacher, "You are sinful!" "You are saved by the blood of Christ!" "Be grateful this week on the job!" haven't you ever felt tongue-tied sitting there in silence? Was it stricken awe on your part? or the comfortableness of realizing nobody could tell how anemic your confession is? Not that *you* would have to do it yourself, but can you sense what it would mean for a worship service if a publican stood up and with chaste modesty and integrity, confessing sin, asked for congregational prayer? If an old believing person is happy with the birth of a grandchild (Psalm 128:5-6), is it not good to hear that praise quaveringly voiced by the grandparent rather than have it printed in the bulletin?

We don't ever need a variety night kind of program on Sunday — that should be done at church picnics — and there is no place at all for persons in the pew to get in their two-bit crack to stump the preacher, born out of the '60s democratistic movement challenging all authority. Those are immature acts of a do-it-yourself liturgy. But especially in the "catechism teaching" service, there should be place for responses to the Word. It's even the way the rabbi Christ our Lord did it, following the old "wise man" tradition of Israel. It's not a "discussion session" but *a response time* after the sermon, for edifying questions, clarifying answers, multiple voices on the same preached point, to get the richness of the communion of the saints operative.

Our pastor in Willowdale is not afraid to admit he doesn't know the answer to a hard, relevant comment, and asks the elders present to help out. That takes guts, and it encourages the priesthood and prophetic wisdom of every believer. Those who think "the minister should do it" all, removed behind the pulpit, are immature, and may be following a roman catholic more than a reformed idea of worship. To develop a mature congregational response, the preacher needs to take them seriously, and make his text available at least a week in advance, so people can prepare to come to worship the LORD and hear God's Word with their whole consciousness.

(4) **An openness to liturgical reform and biblical amplifying of our own particular tradition of men is normative.** When a worship service is cut back to the bare bones, for fear of "trappings," it may be purist pure but it will not be mature. When a worship service is an eclectic potpourri of various, valuable items but lacks integrality, it also is immature, like a rack of doo-dads. Rich, mature worship comes when what is biblically sound from any background is woven into an

Continued on page 11

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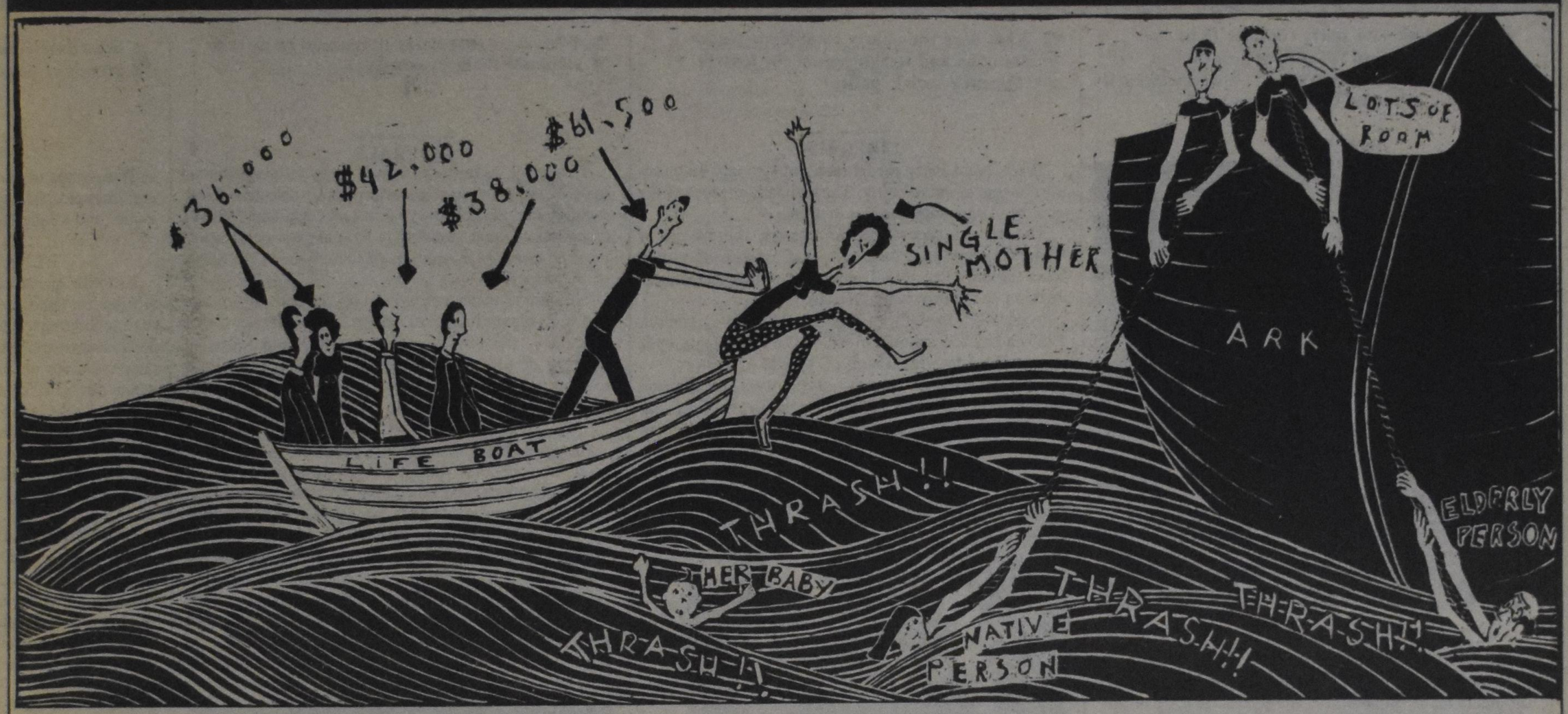
FEDERAL ELECTIONS: SEPTEMBER 4, 1984



Choose this day whom you will serve

ELDERLY WOMEN living alone ... laid off workers who may never find work again ... native people on isolated reserves ... the disabled ... single mothers ... refugees, political prisoners and landless peasants in the developing world....

We all know there are literally millions of people within and outside Canada who have been pushed to the margins and are suffering and dying in poverty and isolation, often as a direct result of the way we run our economy and our society.

Yet even though we know of their suffering, these people remain the forgotten people whenever we are making important decisions that affect them. They are ignored during this federal election campaign, and they will continue to be ignored when the new government is formed after the election.

With an average family income of $36,000 a year, Canada is already one of the richest countries in the world, yet we still think we can't help our marginalized sisters and brothers except by increasing our production and consumption of often useless material goods in the naive hope that some of the material wealth will trickle down to them. And in the meantime, our emphasis on material growth has broken down many of the informal family and community supports that we *all* once drew strength and comfort from.

The lifeboat vs. The ark

Against the lifeboat ethic of survival of the fittest, the Gospel offers the wisdom that the person who gives up life to follow God's way of just service will find a fuller life.

Against the lifeboat ethic that there is not enough for everyone, the Gospel warns that life is not made secure by what one owns. "Give and there will be gifts for you," Jesus tells us: "a full measure, pressed down, shaken together and running over will be poured into your lap; because the amount you measure out is the amount you will be given back" (Luke 6:38)

Against our lifeboat society's intolerance for weak people, the Gospel urges us to invite "the poor, the crippled, the lame, and the blind" (Luke 14)

We may feel sorry for those people on the margins, but we view society as a limited *lifeboat* that unfortunately only has room for the mainstream — for white, middle-class or upper-class families. If we can only increase the size of the lifeboat through economic growth, we tell ourselves, we will have more room for a few more people, especially for those who seem most like us. Meanwhile, we keep spending more and more on security systems so we can keep what we have for ourselves.

But as Christians, we have been given a much truer image on which to model our society — the image of the ark which offers room for all, no matter what their colour, age, sex, or abilities. Our God is a God of compassion.

We are called to be ark builders, to help build social structures with sharing, creative, compassionate space for everyone. Security is not to be found by ignoring the cries of our neighbours in the water as we scramble for a dry place for ourselves. Security lies only in following the way of mutual support and caring given us by the God of the rainbow promise.

An election is a time of choosing. It is a time to examine the choices before us, but also a time to open up those choices that aren't before us but should be. On the following pages of this election supplement you will find the present positions on social policy of the three major political parties, and some suggestions from Citizens for Public Justice on an alternative approach to the problems that could help free us all to become ark builders. We owe it to God and our neighbours — and to ourselves — to take this choice seriously, and to see that our politicians do the same.

Claiming our social rights and responsibilities

IN CANADA we have certain human rights: rights that safeguard our ability to take part in the political process; and rights that protect our freedoms of speech, religion, association and so forth from undue interference by the state and others.

Yet, while those rights are important, they ring hollow to the person who is without the basic necessities of food, clothing and shelter — whose total energy is taken up with the struggle to survive. That's why CPJ argues that human rights must include "social rights" as well: the rights to food, housing and a minimum income level.

But none of those rights exist in a vacuum. Human beings were created by God to live in community, in one body loving and serving God and loving and serving one another. All of us are given gifts by God so we can serve our neighbours, and all of us are given needs so we can be served by our neighbours.

God has also given us rights so we can meet our responsibilities of serving one another. And governments must recognize this. That's why CPJ spells out in broad terms the rights and responsibilities that are ours, not only as individuals, but in all different groupings of our lives: our families, our churches, our businesses, our governments, and so on.

A straightforward look into our own hearts and actions, or at the society around us, is enough to show us that through our sin we fail continuously — both personally and corporately — to build up and take responsibility for those around us, especially those whom the Bible calls "the widow, the orphan and the stranger".

But all of us — including government, including those in need, including multinational corporations, and including you and I — are responsible together for tackling injustice. And we, as people who have accepted the call to new life in Jesus Christ, are especially called to lead the way in taking up our responsibilities and recognizing the rights we all need in order to live responsibly.

You will find excerpts from our tentative *Charter of Social Rights and Responsibilities* on the back page of this supplement. It details the rights and responsibilities of several major sectors of society and includes a case study of Rose Hill, a composite based on the problems elderly women regularly face in Canada.

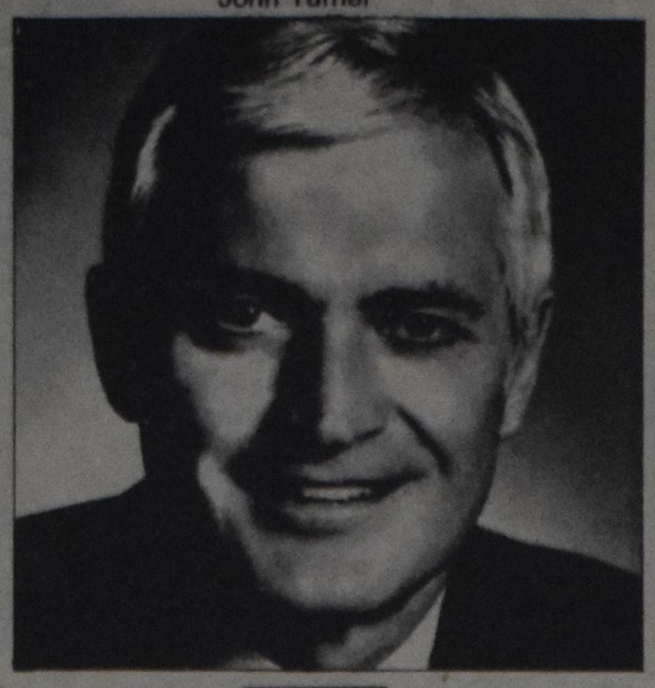
Although we feel strongly about the basic direction of this Charter, it obviously needs much elaboration, and its implications need to be worked out more fully for specific, concrete situations. We hope as many of you as possible will become involved in the dialogue process around this Charter, both with your politicians and with CPJ by contacting us at the national office.

On pages 2 and 3 of the supplement you will find the responses of the country's three major political parties to questions we have asked them about their platform on social policy. Compare them: one another; with CPJ's response in the same spread; with the proposed Charter; and with what others are saying. We hope you will then find yourselves in a better position to evaluate the basic directions our politicians are taking, and therefore to decide both who you wish to support, and how you would like to work for change.

A POLITICAL SERVICE BULLETIN PREPARED BY CITIZENS FOR PUBLIC JUSTICE

1 What does your party consider to be the responsibility of the federal government regarding social policy in general and social security programs, including their funding?

John Turner



LIBERALS

Prime Minister John Turner stated his commitment "to maintain the social contract of social security programs in the continuation of the liberal heritage of protection of citizens in difficulty . . . and will not cut back on policies and programs developed over the past decade."

The Liberal Party has shown by action its belief in the provision of support systems in the area of health, for the aged population, and for families with children.

Liberal governments have, over the past 40 years, enacted social security programs second to none in the world. These include: Old Age Security, Guaranteed Income Supplement, Medicare, family allowance, Canada Assistance Plan, Canada Pension Plan, Unemployment Insurance and the Child Tax Credit.

Further, Mr. Turner has stated the Liberal Party's intention to evaluate new ideas for improving our social policies and solving social policy concerns of the future.

NEW DEMOCRATS

The New Democratic Party has always believed that the federal government has a great responsibility regarding social policy. Historically, it was the NDP, and its predecessor the CCF, which pursued successive federal governments to take the initiative in now hopefully well established areas of federal involvement in social policy such as pensions, unemployment insurance, medicare, and social assistance. Currently, we believe that federal leadership should be shown again in areas such as further pension reform, day care, preventive health care, and income security in general, to name a few.

New Democrats believe that the federal government has a responsibility to determine and enforce national standards, in programs like medicare for example, so that Canadians, no matter where they live, may have reasonable equality of access to such services. In this respect funding is crucial. Full federal cost-sharing must be restored for medicare, and enriched cost-sharing for poorer provinces in both health care and social policy must be provided if any semblance of equality is to be maintained in the coming years.

PROGRESSIVE CONSERVATIVES

The Progressive Conservative Party sees the role of the government in social policy to be the provision of help to those Canadians who are unable to help themselves because of disability, age, unemployment or other factors. More generally, the federal government has a special responsibility to undertake major and stable funding of social programs, mostly delivered by the provinces.

CITIZENS FOR PUBLIC JUSTICE

CPJ believes the government should develop a participatory public framework that helps people meet their own and one another's needs. This includes recognizing and stimulating a "social infrastructure" — those patterns of life and community in which the disadvantaged can find a responsible place and which enhance people's and institutions' ability to support one another directly. We must give those affected a decision-making role in the formulation and implementation of social policy, support the social infrastructure through the tax system, provide incentives for socially responsible business, protect individual, family and community life. A participatory framework would also ensure that our society's institutions give people access to the goods and services they need to live responsibly and creatively as image bearers of God.

The government should develop, and ensure equitable funding of social security programs that will give people in financial need sufficient income to support themselves and fulfill their life's responsibilities.

2 What does your party consider to be the strengths and weaknesses of the federal government's social policy?

LIBERALS

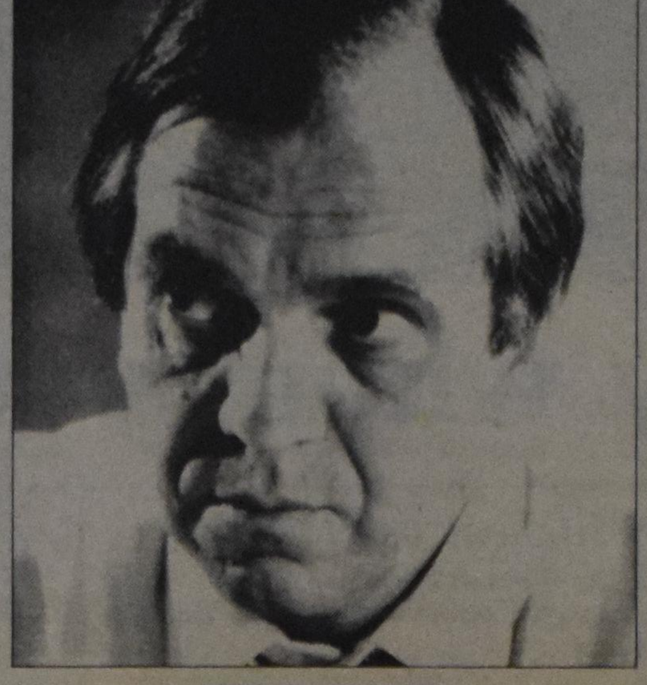
The Liberal Party recognizes and strongly endorses the concept of universality. The legislative record of the past ten years supports this statement.

The recent recession has proven the worth of Canada's social security programs. Canada and Sweden were the only two OECD countries which did not cut back on social programs funding.

In addition, the GIS was increased by $35 a month in 1980 and by $50 a month in 1984. The Child Tax Credit was doubled to a maximum of $8,000 in 1984.

To protect the universality of medicare, the Canada Health Act (1984) improves and provides for financial penalties to provinces which allow extra-billing and user-fees.

Ed Broadbent



NEW DEMOCRATS

The strength of current federal social policy from an NDP point of view is that it still contains within it significant elements of "universality".

The weakness of current federal social policy is that the sharing which it represents has been funded by the proceeds of an era of economic growth that has now come to an end. The Liberal Party was able to implement new social programs and fund them, in the post-war years, without ever really having to challenge our basic economic values, or the power of those who rely on our continued uncritical acceptance of those values. As we face up to the end of that era of unprecedented economic growth, and in the process hopefully redefine what "growth" and "productivity" etc. means, to take into account the full social and environmental costs of economic activity, we must also show that as Canadians we are not just fairweather friends of justice. In these difficult times, will we retreat, as the Conservatives would do, stand still and hope for a miracle as the Liberals appear to be doing, or say with New Democrats that now is the time to really share, and really reform our economy and the values on which it is based?

PROGRESSIVE CONSERVATIVES

The major failing of the Liberal government in our view is its failure to integrate economic and social policy. A late-discovered ethic of "fiscal responsibility" led to the application of 6 & 5 to the Old Age Security and post-secondary funding. And economic programs like the National Energy Program and the 1981 Budget worsened the recession and led to higher than necessary unemployment.

CITIZENS FOR PUBLIC JUSTICE

CPJ is grateful for the basic protection of many human rights as well as for the publicly funded, social-security safety net. CPJ is concerned, however, that the government has focused on building an economic infrastructure aimed primarily at increasing material growth at the expense of social infrastructure. Experience shows that material growth does not ensure social well-being. The social-security safety net has been unable to keep up with expanding welfare needs because as we have "progressed" materially we have set aside greater numbers of people. We then expect the government to pick up the pieces. Consequently, the safety net often becomes a trap.

Present funding arrangements facilitate a "collective pooling" to protect people against risks of unemployment, retirement, illness, or disability. Yet, these arrangements leave many needy people, such as the working poor, to fall between the cracks. They also put those who do qualify for assistance in a double bind. On the one hand, those on assistance must live on incomes well below any recognized poverty line, and on the other, they are discouraged from seeking employment to earn much needed supplements to income.

3 What does your party propose to be done to eliminate these weaknesses?

LIBERALS

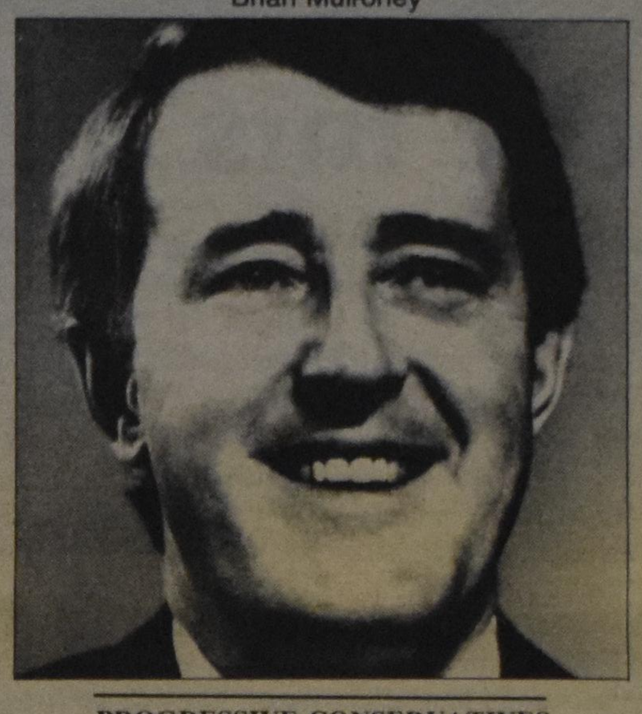
This party, as in the past, will meet with representatives of the provincial governments to discuss corresponding initiatives that will affect all Canadians. This is crucial as adequate funding, a federal-provincial issue, must be resolved in order to effectively meet the needs of the population.

This government will work closely with all groups and individuals in an attempt to review the levels of efficiency, the effectiveness, targeting and forms of delivery of social programs in an effort to eliminate existing weaknesses.

NEW DEMOCRATS

In such a restructuring of our value system and of our economy, the first thing that government, business, labor, voluntary, and other non-government organizations can do is put aside whatever self-interest or historical bias they may have and take an honest look at themselves, and at the whole picture, and set about the demanding task of shaping themselves and their relationships with others in a way that makes genuine discussion of the common good possible, and not just a euphemism for the usual trade-off of interest.

Brian Mulroney



PROGRESSIVE CONSERVATIVES

The federal government must show leadership in developing commonly held objectives and strategies in economic affairs, so that responsibility for economic and social decisions can be made with a minimum of conflict and social dislocation. All the players you mention have a vital role, and imposition of a federal government's plan on any of the players will preclude consensus. Government and voluntary groups can have an important educative role in helping us all to adjust to changing economic realities.

CITIZENS FOR PUBLIC JUSTICE

We need to convert the social-security safety net from a trap into a springboard that enables people to help one another. This safety net should be integrated with networks of caring and sharing in our personal and social lives. CPJ's proposed *Charter of Social Rights and Responsibilities* calls on the government to change (not necessarily increase or cut back) its involvement to help develop an enabling social infrastructure. The Charter also calls all of us and our organizations to exercise our respective responsibilities, so we do not burden others but care for them and enable all to participate fully in society. This requires mutual support, public accountability and sensitive government enforcement.

CATALYST

You can find out more about CPJ's work by subscribing to **Catalyst**, our eight-times-yearly tabloid. **Catalyst** acts as a forum for the discussion of a variety of political views from a Christian justice perspective. A free, three-issue trial subscription to **Catalyst** is also available.

Additional copies of this election supplement can be ordered for $5 per 100 copies.

4 Who does your par groups of people n

LI

The groups of people are: the elderly, specif alone, and single-parent

NEW D

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PROGRESSIVE

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CITIZENS FO

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- human life at both unborn and the dying;
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- young people unable
- older people laid of or ill health;
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- children in care of
- prisoners;
- the chronically une
- those who are blind deaf to their cries for he

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MOCRATS
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CONSERVATIVES
ur society (not always or- 'groups'', and therefore not tes) most in need are the l elderly living in poverty. lians have a very special pro- k experience and training is abled still have a long way to ity to fully participate in our Canada are still denied needs are deliberately **not** put y are all urgent.

PUBLIC JUSTICE
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5 How does your party propose to meet these groups' respective needs?

LIBERALS

Pension Reform is one area which the new Liberal Government will give high priority to addressing in an effective and financially responsible manner. Specifically the following amendments will be introduced to strengthen the Canada Pension Plan:

(1) The raising of pensionable earnings to the average industrial wage by January 1987;

(2) The continuation of survivor benefits in remarriage;

(3) The splitting of pension benefits upon marriage breakdown or when younger spouse reaches 65.

Other areas to be discussed are homemaker pensions, survivor and disability pensions, and an increase in the number of low-earning that can be omitted in the calculation of benefits.

Support for the single-parent mothers and their children is to a large extent provided through the Canada Assistance Plan amounting to $77 million in 1983.

Beyond support services already in place, housing for low-income and special need groups is a major concern.

NEW DEMOCRATS

The NDP proposes to meet these groups' respective needs by pension reform directed at the needs of women, by increased support for family life, by a commitment to full employment instead of accepting the market-determined level of continuing double-digit unemployment, and by a proven commitment to the just settlement of land claims and other outstanding issues of justice between Canada and native people.

PROGRESSIVE CONSERVATIVES

We are proposing a much greater focus by government, labour and business on training and retraining as both a necessary economic building block for international competitiveness and social opportunity. These training policies focus on our human capital. Women and the elderly will benefit from a pension reform policy that includes a homemaker's pension, greater tax incentives to employers and individuals to prepare for retirement, and extension of the Spouses' Allowance to widows and widowers aged 60-65, regardless of the age of their spouse at death. We want to move on recommendations of the Parliamentary Task Force on the Disabled to remove barriers to their participation in Canadian life.

CITIZENS FOR PUBLIC JUSTICE

We all need to repent of our personal, communal, and organizational failure to meet our respective responsibilities to love and serve one another. As a public justice movement, CPJ calls for a participatory public framework that encourages responsible citizenship in our various involvements. That means befriending the unwanted, advocating for those without a voice, building community with the lonely and discarded, creating enabling structures, ensuring the adequacy of all income supports, and building an economy where people matter. No one — not even government — can do it alone. Neither can we do it well without sensitive government assistance.

6 Will your party increase the role of and provide funding so that voluntary organizations can help shape social policy and social security programs?

LIBERALS

This government is committed to increasing the role of voluntary organizations. During the past year, the Secretary of State has provided over $750,000 to charity and citizen advocacy groups whose interests are directed towards social policy. Further, there exist six guidelines, as follows:

(1) to promote voluntary action;

(2) to determine legal status of charities and citizens groups;

(3) direct financial support;

(4) ongoing consultations;

(5) information sharing;

(6) direct promotion strategy.

NEW DEMOCRATS

The NDP supported the increased funding of voluntary organizations which would have been possible if the Liberals had implemented the tax credit policy that the voluntary sector was asking for. The NDP protested the fact that the Liberals implemented only half of the proposal by removing the $100 charity deduction without implementing the tax credit, thus giving the voluntary organizations the worst of all possible worlds. New Democratic MPs have also been active in criticizing various cutbacks in support of voluntary organizations as shortsighted. In tough times we ought to be strengthening and investing in the voluntary sector, not making it more difficult.

PROGRESSIVE CONSERVATIVES

Progressive Conservatives want to see the voluntary sector able to do more, in local economic development and in enhancing the quality of social life. To help the voluntary sector, we plan to replace the current tax deduction for charitable deductions with a tax credit. This will eliminate the inequity of tax benefits based on level on income of the contributor.

CITIZENS FOR PUBLIC JUSTICE

Yes. As a step toward a participatory social policy framework, government should also stimulate the neglected informal sector of the economy: families, neighbourhoods, voluntary associations, and non-profit and co-operative organizations. For example: improve the financial support for this sector by way of tax credits similar to the one used to subsidize political parties; allow groups with ''charitable status'' to be politically involved; and expand the funding and allocations for co-op housing, community health centres, community development corporations, and other non-profit projects.

7 What does your party think is the relation between economic development and social well-being?

LIBERALS

The new Liberal government will give top priority to the growth of the economy which is recognized by Prime Minister Turner as affording better protection for the disadvantaged. A top priority will be improved educational and training systems which is the best investment to combat long term unemployment and increased need for social services.

NEW DEMOCRATS

The NDP realizes that the state neither can nor ought to try and monopolize the field of social policy, and sees an important and continuing role for business enterprises, trade unions, educational institutions, churches, and citizens in promoting social well-being and economic development. As we move into an uncertain economic future, no one should be exempt from the responsibility of co-operating with everyone else in helping to shape our common future. In this task, the greatest challenge will be to shape a future in which both pluralism and a still authentic notion of the ''public interest'', or the ''common good'' can be preserved.

PROGRESSIVE CONSERVATIVES

As suggested above, economic development and social well-being cannot be separated. Social ''programs'' can only be paid for out of economic prosperity. Economic activity is a part of all our lives and either contributes to or detracts from the quality of our lives; therefore, economic decisions must be made with their social consequences in mind.

CITIZENS FOR PUBLIC JUSTICE

CPJ believes that economic development and social well-being flow from a steward-like and just way of living, rooted in love of God and neighbour. Regretfully, modern-day materialism violates the Gospel message by pressing for material gain, claiming that it guarantees social well-being. But, human happiness and social progress cannot be equated with increased material production or technological innovation. Healthy families, friendship, neighbourliness, quality education, informative media, and responsible politics are as important as economic development. Progress means not simply moving ''forward'' in our ability to produce consumer goods and services, but growing ''back'' into our capacity to help one another in our need.

I have been impressed with CPJ's analysis of those issues that bring disharmony into the world God made. CPJ's grappling from a consistent theological position keeps issues properly God-centred.
— Vern Ratzlaff, Mennonite Central Committee-Manitoba

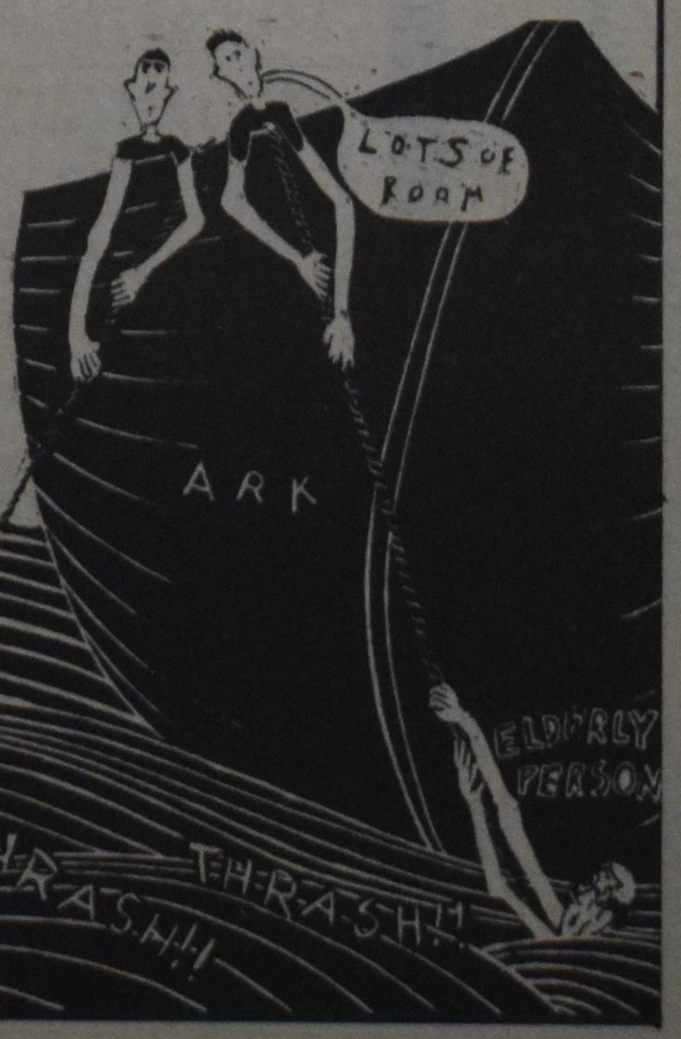
CPJ is an effective group in enabling a wide range of people to search for alternative life-paths which are so desparately needed in our troubled world.
— Rev. Ted Scott, Primate of the Anglican Church of Canada

CPJ has rapidly established a reputation for fearless questioning of the status quo, careful research and conscientious advocacy. I wish them well.
— Rev. Remi De Roo, Bishop of Victoria

WHAT IS CPJ?

THIS ELECTION SUPPLEMENT HAS been prepared for you by **Citizens for Public Justice.** CPJ is an independent Canadian people's movement that seeks to develop political, economic and social alternatives for Canadians based on a Christian perspective of love and service to God and neighbour.

- CPJ maintains an active research department, currently focussing on social policy.
- CPJ's community development work helps members and others come to grips with the political and social issues in their own communities. It also helps them live out their Christian commitment both in service to those in need and in work for structural change.
- CPJ also publishes **Catalyst,** an eight-times-yearly tabloid.



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A CHARTER OF SOCIAL RIGHTS AND RESPONSIBILITIES : WE WERE CREATED NOT TO BE SERVED BUT TO SERVE

PERSONS	FAMILIES	THE CHURCH	ASSOCIATIONS	UNIONS	ECONOMIC ENTERPRISES	THE STATE
ROSE'S STORY						
At 75 years of age, Rose Hill is lonely and anxious about the changes in the east-end Vancouver neighbourhood she has lived in all her life. She won't face her racial fears of the East Indians who have recently begun moving in, but she doesn't want to leave the house or neighbourhood she knows so well. A friend is interested in sharing the house, but Rose is afraid of ruining the friendship if she has to share a kitchen after so many years of independence. Several of her long-time neighbours are now in the Apple Tree Home for the Aged in the distant suburb of Surrey.	Rose's son, Bob, knows he should visit his mother more often, but he lives up the valley in Langley where the small auto-body shop he started four years ago claims most of his time in its struggle for survival. His wife, Luiza, also works to help pay the mortgage, so they spend most of their limited free time with the two kids. Bob has thought of asking his mother to sell her house and use the money to build an addition to his own so she could move in with them, but he's afraid of the long-term costs in money and time as Rose grows frailer and needs more care.	Rose used to be an active member of Blessed St. Ignatz Anglican Church in south Burnaby, where as well as being a member of the altar guild she was also involved in the Mount Horeb Ladies Guild of the Anglican Church Women. But since taking a nasty fall on the church steps a few years ago, and since her arthritis worsened, she has become less and less inclined to make the bus journey and face those high steps each Sunday. The new rector Rev. Susan James, has also tended to emphasize youth ministries and the new liturgies so that Rose feels less and less at home at St. Ignatz and feels she has no contribution to make.	As Rose's arthritis grows more serious, and as recently developed respiratory problems continue to plague her, she is becoming more and more dependent on her family physician — young Dr. Fernandez, who took over the practice of Rose's long-time friend, Dr. Willy Williams, when he retired. Dr. Fernandez's office is in the new Will O'Wisp Mall, however, which is much further away than Doc Williams' place was. She's afraid something may happen to her at home, and lobbying by the Canadian Medical Association has kept nurse practitioners from becoming widely available because their services aren't covered by medicare.	Although Rose owns the family house — a modest bungalow she and her husband built together after the war — she can't afford to have a new roof put on even though there's a bad leak in the back bedroom every time a storm blows up out of the northeast. The pension from her husband, Art's job with Sam Hill Sawmills Ltd. didn't provide survivor benefits, so Rose's income dropped by nearly 70 per cent when he died of lung cancer two years after retirement. As it is, Rose can barely meet her weekly food bill and pay for heat and taxes on the house. She can hardly ever afford a taxi to visit friends or even to bring home the groceries.	Lee Wong, who ran the grocery store at the corner, used to provide free grocery delivery right to Rose's door. And when she ran out of tea or sugar in mid-week, Rose would welcome the opportunity to slip down the street to get it herself. She was almost certain to run into Eleanor Wilson or Charlie Visconti or some other old friend when she was there, and they could catch up on the neighbourhood news. But Lee finally had to close down three years after the mall opened up on the Kingsway and drew off a lot of his business.	As many young singles and couples have begun moving back into the city from the suburbs, there has been a flurry of real estate and renovation activity in Rose's neighbourhood, now known fashionably and informally as the Upper Narrows. Rose still wants to stay but she is finding pressure from real estate agents hard to resist, especially since houses are now fetching such a high price, and property taxes have gone up proportionately. One more tax hike and she just may be forced to sell.
THE CHARTER						
We have the responsibility to provide for our own needs when we can, to live in a way that enhances our neighbours, strengthens our communities, and provides for those in need, including those abroad. Our own needs must be seen in the context of stewardship of resources, and national and international responsibility. We have the right to the political, religious, and cultural freedom to live out our beliefs and commitments, to be treated equally and justly before the law, to economic resources sufficient to live responsibly, and to participate in the life of particular communities.	Family members are mutually responsible for one another's social and economic needs. Families are also called to care for and share with their neighbours. Parents should encourage this in their children. Families have the right to the economic resources necessary to fulfill these responsibilities, to the freedom to raise their children according to their beliefs, and to a legal and social environment which protects and enhances the family's ability to be a place of nurture and direction.	By proclaiming and living the Gospel, the church must call us to care for one another and our neighbours, and to work for social justice. The church must concretely serve its members and neighbours. The church should stimulate us to help provide for the needs of others and not heap burdens on them. The church has a right to the freedom necessary to carry out its tasks, the right to seek financial support, and the right to not have its services discriminated against or supplanted by governments or other agencies.	People have the responsibility to form associations through which they can contribute to a responsible society. These associations must be accountable to their members, be politically tolerant of other associations, and not seek to monopolize any religious, cultural, professional, social, or political activities. Within the limits of public justice for all, associations should be protected by the right of free association according to their members' beliefs. Associations formed to provide social services according to their beliefs should have access to government funding on a basis at least equal to that of the government's own services.	As associations of people concerned with economic life, unions have the responsibility to ensure that their members and others have access to work that reflects their human character, gives them responsibility, provides adequate remuneration for individual and family life, and has the continuity and stability necessary for healthy life. Unions should have special concern for all working poor, and seek to ensure that their work and income are suitable to a decent life. Unions must be protected by the right of free association, by the right to bargain collectively and by their members' right to strike.	Economic enterprises should be work communities in which people responsibly pool their talents, work, and resources to provide needed goods and services. The work environment should help promote social harmony in the workplace and in the lives of those who work there or live nearby. No one should be treated as a factor of production. Wages should be enough to provide a basis for a responsible individual, family, and community life. Within the limits of working toward a responsible society, enterprises have the right to decide what and where to produce, how to produce it, and how to market it, and to make profits. They should be protected from unfair competition and state domination.	The state should focus on public justice for all. That means recognizing, protecting and enhancing the rights of persons, peoples, families, institutions, associations and communities within its jurisdiction, and ensuring the just exercise of these various rights. The state should not see itself as the provider of economic, social and cultural resources, but through the just protection of rights, should enhance people's ability to meet their own and their neighbours' needs. When people cannot meet their needs, or when others refuse to help meet their needs, governments should do so. This should not supplant associations and communities within society, but wherever possible, should allow and enable non-government structures to provide for people's needs. In carrying out these responsibilities, governments have the right to acquire the resources they need via taxation and the right to compel adherence to just laws.
THE STATE'S ROLE						
Government education programs to combat racism and to call attention to the isolation many elderly people experience would help Rose, as would support to expand the range of housing options for the elderly. One small housing co-op has already started in the neighbourhood, and the people there are committed to integrating the elderly and the disabled into their housing, but with cutbacks in government support they haven't been able to add enough units to meet the demand.	While Bob needs to take more responsibility himself for helping his mother, the federal government could make that easier by improving the tax climate and interest rates for small business so it wouldn't be such a struggle for Bob to make a go of his auto-body shop. Unemployment Insurance and Canada Pension Plan benefits for part-time work might also help Luiza find a more suitable job that would help meet financial needs while leaving more time for the family. A refundable tax credit for dependents over 18 years of age — similar to the present child tax credit — would take some of the financial burden off Bob should his mother need extra care while living with them.	The St. Ignatz advisory board had plans to make the approach to the church less steep and to put in a ramp to make it wheel chair accessible, it couldn't get the work grant it needed because it wasn't in a Liberal riding. The government could help by ensuring favourable conditions for the financing of such renovations intended to meet National Building Code Guidelines. In the meantime, the Mount Horeb group has started reviving a friendly visiting program intended to reach out to people like Rose.	The Canadian Medical Association should use its lobbying influence to try to improve medical care rather than simply to protect the privileged position of its members. The government could help by joining with groups like the CMA and the Canadian Nurses' Association to sponsor a public forum to explore alternatives to our physician-based, illness-oriented, health-care system. The government could also provide start-up grants to promote services such as community health centres — run by neighbourhood associations — where teams of nurses, paramedics and doctors also work on preventive and promotional health activities.	Unions should be working together with the provincial government (if that is still possible in B.C.) to set up guidelines for employer-sponsored or union pensions so that spouses will both be treated as equal partners entitled to equal shares in the benefits; so employees who change jobs can transfer pension credits; so benefits are indexed to the inflation rate; so part-time workers are included in pension plans; and so retirement/survivor benefits are paid out over the lives of both spouses. The federal government should amend the Canada Pension Plan to recognize the special needs of women, particularly homemakers.	Businesses, especially large ones like development corporations and grocery store chains, should consider the effect on neighbourhoods when they plan major projects, instead of just looking at the profit-loss balance sheet. The government could help by requiring social environment impact studies on all developments over a certain size. It could also improve the tax climate for small businesses and co-operative ventures, and draw attention to those businesses that do take special initiatives, for example: making their building accessible; taking affirmative action in hiring; and facilitating co-responsibility with workers for the workplace and for what they produce.	Municipal governments could waive all or part of the property taxes for people on fixed incomes. Provincial governments could support this by making up municipal revenues through additional transfer payments. The federal government should increase its basic income support for the elderly. Canada does provide a guaranteed annual income for elderly people, but incomes for widows and the single elderly with no other source of revenue still fall far short of Statistics Canada poverty lines, even with recent Guaranteed Income Supplement increases.

MEDIA SCAN

Henry Knoop

The controversy over movie attendance

Movie attendance has been a subject of controversy among Christians for over fifty years. In the Christian Reformed Church, for example, the Synod of 1926 accepted a motion that movie attendance was a "worldly amusement" and appointed a committee to study the nature of worldly amusements and give advice concerning the disciplining of church members who engage in worldly amusements.

The committee reported two years later and declared that, through Common Grace, worthwhile movies could be produced by unbelievers, but it was the task of the believer to responsibly exercise his Christian liberty. The implication was clear — movie attendance was a form of worldliness that the Christian must avoid.

In response to a classical overture, the Synod of 1949 appointed a study committee to clarify the stand on worldly amusements taken in 1928, but not to change it. Two years later, however, this committee responded with two reports: one emphasizing that people who engage in "worldly amusements" should be disciplined, the other emphasizing that not every instance of movie attendance is wrong for a Christian. The Synod of 1951 listened to both sides and adopted a compromise. For the most part it followed what the latter report stated, but at the same time added that it did not condone movie attendance.

As a result of another classical overture and study committee appointed in 1964, the Synod of 1966 adopted a number of principles concerning worldly amusements. Among them:

— The Christian must lead a life of spiritual separation from the world even while enjoying those things (such as movies) which are neither commanded nor forbidden by the Bible.

— In going to movies the Christian shall be guided by an enlightened conscience, in prayerful submission to the Word of God, and the guidance of the Holy Spirit.

— Christians should voluntarily restrain the exercise of their Christian liberty to go to movies by their concern for their own spiritual welfare as well as a loving concern for the spiritual welfare of others.

— Because the movie is a "cultural thing" like a magazine or newspaper that can be used for good or evil, it must be judged in the light of Christian standards of excellence.

— The Christian should reject and condemn the message of those movies which sanction sin and subvert the Christian view of life.

— Christians should become sensitive to what is good and evil in movies. Christians must engage in the constructive critique of movies and learn how to evaluate them from a Christian point of view.

These principles are still the official guide of the church. For a more complete description of these principles and an account of the church's struggle with the issue of movie attendance a booklet entitled "The Church And The Film Arts" is available from the Christian Reformed Publishing House (2850 Kalamazoo Ave., S.E., Grand Rapids, MI 49508).

A number of thoughts come to mind as a result of this quick survey. Note, first of all, the gradual shift in emphasis from "worldly amusement" to "a cultural thing," a term much more favourable for movie goers today. Yet, I wonder how many movies being produced today actually contribute to the development of our culture in a significant way. It seems that the vast majority of popular movies today are merely "amusements," and worldly at that. It is getting increasingly more difficult to find a good one.

Secondly, when I look over the list of principles guiding movie attendance, I wonder how many people actually consider the matter so seriously any more? How many people prayerfully submit to the Word of God and the guidance of the Holy Spirit when it comes to movie attendance?

Especially now, the middle of the summer, one of the peak times for movie attendance, when the industry is bombarding us with full page advertisements and television commercials? Is the issue any less serious for us then it was for the generation preceding us? I would venture the opposite — it's more serious.

Finally, for almost twenty years we've been challenged to constructively critique movies and evaluate them from a Christian point of view. Have we succeeded? Do most Christians have a well-defined critical framework which they can take with them to movies? I wonder.

Next time I hope to deal with responsibly selecting and viewing movies.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.

Say amen, somebody

... continued from page 10.

integral pattern.

In our churches there needs to be a unifying, biblical reformed structure of preaching-and-response that absorbs and melds a wide-ranging hymnody (pre-Reformation tunes, German Lutheran chorales, Isaac Watts and Wesley originals, Zinsendorf, Great Awakening melodies, Black Gospel, contemporary dissonant harmonies) and psalmody (from Genevan jigs to the current British Psalm Praise).

We need to recapture some of the Old Testament rambunctiousness of dancing and noise, outcries and hallelujah! We need to be struck by the language of gesture (at least some splashing water at baptism, raising the cup high as a toast to God at the Lord's Supper), movement (processions of the four and twenty elders into the church, men and boys singing responsively with women and girls), clothes (church is neither the opera nor a baseball game), and the treasury of ritual (opening and closing the Bible, *kurie* and *gloria*) as well as informality (time for children to be told the message, and for kids to pick songs), and so on.

Why should only the believers in false gods have fun before their idols, while we are often so formalistically uptight before the living God!? At Sunday worship we tell God we love Him, and it's a mature thing to tell somebody you love them in a kaleidoscope of ways, rather than in the same old, straitjacketed phrases.

Worship responses don't have to be complex to be mature, but whatever gets done needs to be worth doing, and worth doing and hearing again sometime. Short Bible verse songs of strong melody need to become so well known that when something the minister says triggers the thought, somebody says, "You are worthy, O LORD," and that brief song gets sung impromptu. And the rhythmic Genevan psalms get learned in their new English text and syncopated beat so that somebody says in response to the message, Psalm 33, stanzas 3 and 5, and then everybody stands up without a book and lustily sings in unison:

Blessed is that nation,
every generation,
for whom God is LORD.
Bound to him forever,
nothing can sever
God from his people!

And you've got an "Amen!" going that even beats Dorsey's Gospel song.

I've experienced mature worship service in dozens of ways, from Dr. Harry Boer's preaching in a bare Austrian ski lodge bunk dormitory to a motley crew of young skiers who then prayed together, all the way to our congregation's acting as a choir with our *liber usualis* chant books open, led by a monk, in worship at St. Anselmo outside the walls of Rome.

And as a circuit-riding exhorter you are privileged to be buoyed by God's people in many different kinds of settings: the congenial informality of Meadowvale Community Christian Reformed Church, the quiet, winning *trouw* of Holland Marsh, the excellent organ sounds of First Hamilton Christian Reformed Church that overwhelm you on the pulpit so you wonder, "Can I bring the Word so it will match such praise?" and the open-throated singing of First Barrie, overpacked into their old, too-small building where the booming organ deafens you at times.

There are many, many good ways to be quiet and to be boisterous in preparation and praise response to the central preaching of God's holy Word. Maybe it's time for more somebodies out there in churches, when they have been touched by the living, two-edged, preached Word of God, to set their tongues loose and to say happily under their breath or laughing out loud at God's goodness, "Amen"! That's the truth!

Calvin Seerveld is Senior Member of Esthetics at the Institute for Christian Studies, Toronto, Ont.

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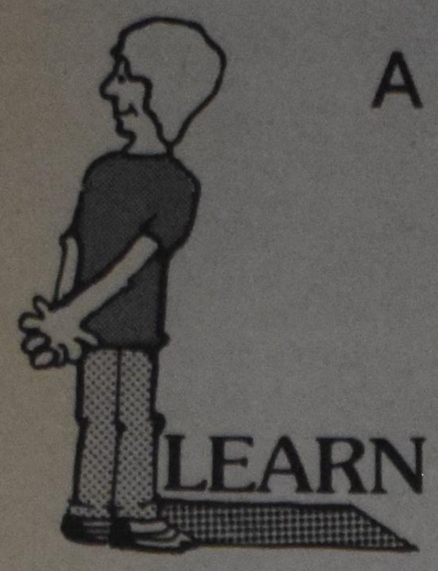


A summer choir

One of summer's most pleasant sounds is that of the insect musicians. Just sit outdoors on a warm summer evening and enjoy the insect chorus. Although some insects sing only by the light and heat of day and others by night, around evening time you may hear them all. Listen to the high pitched S-K-R-E-E-E from in a high tree or the persistent CHIRP-CHEE from under a rock. What you hear are the male insects all calling for a mate. The grasshopper, katydid, cricket and cicada are four of these insects. They have no voices. All of them play instruments to sing their songs. Their instruments are part of their bodies.

Most of you have probably heard the cicada's sharp screeching notes, but have not seen the insect itself. It usually lives high in the trees. As the temperature increases, so does its ear-piercing S-K-R-E-E-E call. The male cicada makes his noise by squeezing his abdomen where two little "drums" are located. The vibrating of the drum heads make this loud S-K-R-E-E-E.

The CHIRP-CHEE is the sound of the black field cricket. He'll sing his merry CHIRP-CHEE tune day and night. If you're out to catch a cricket, don't let yourself be fooled. He can sing loudly or softly, making his song sound like it's coming from somewhere else. Crickets sing their song by rubbing together their two forewings. One wing is like a file and the other like a scraper. Whenever the scraper and the file rub together you can hear the cricket sing. The sound is made much like a bow being drawn along the string of a violin. It has been said that by counting the number of the cricket's chirps in 15 seconds and adding 40, you can tell the Fahrenheit temperature. Try it!

The katydid plays his tune mainly at night. KA-TY-DID, KA-TY-DID can be heard coming from high in the trees or maybe even from the screen on your porch. His music is made at the base of his front wings. Like the cricket, one of the wings is like a file and the other like a scraper. When they're rubbed together the persistent KA-TY-DID sound is heard.

ZEE-ZEE-ZEE sounds rise from the ground wherever there is grass. The grasshopper is so plentiful, you shouldn't have any trouble finding him. On the lower part of his long hind legs are little notches. When these are rubbed against his hard forewings the short and sharp ZEE-ZEE-ZEE sound is heard. During the night the grasshopper is usually quiet.

All summer long the melodious choruses of insects fill the air. As the yellow August afternoons fade into September you'll notice the songs of the insects gradually growing fainter until the first frost silences them for another year.

Field Cricket
A field cricket is black or brown and between 2-3 cm. long. It has two pairs of wings which lay flat. Crickets have long antennae.

Katydid
Most katydids are green although a few rare ones are pink. A katydid is about 3 cm. long. They have two pairs of wings which lie over their backs. Their antennae are long.

Grasshopper
A grasshopper is green or brown. His long hind legs make him famous for jumping. He has one pair of long wings. Short horned grasshoppers have short antennae.

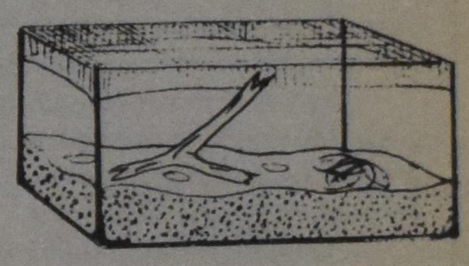
Cicada
Cicadas come in a variety of colours. Some are tan, others dark with green, red, or brown markings. Their fat bodies are usually 4 cm. long. They have 2 pairs of transparent wings folded close to their bodies.

Hey kids,

One summer I built my own insect zoo out of an old shoe box covered with a screen. That way I was able to keep my favourite insects alive and observe their habits. I had hours of fun collecting the juiciest flies and greenest grass to feed my insects.

There are still a few lazy, hot summer weeks before school begins. Get together with one of your friends and spend a few of those days collecting some singing insects.

Practically any container can house your insects as long as it is fairly large and well ventilated. An old aquarium works exceptionally well and allows you to study your insects undisturbed. You'll have to put some screen or netting over the top of your container to keep the insects from escaping. Put a thick layer of soil on the bottom of the container so the female insects have a place to lay eggs.



Add fresh grass every day and don't forget a juicy dead fly for your merry cricket and some clover for your flighty grasshopper. Remove any dead material. Crickets might eat your other insects if they are hungry and can't find any other food. A good way to decide what kind of food the insect likes is to note what kind of plant you found him on and feed him that.

Add a few stones, some bark and a twig for your insects to climb on or hide under. A wet piece of sponge is a good source of moisture, or you can put some water in a bottle cap.

Be sure to keep your insect cage out of direct sunlight and keep it moist by sprinkling the inside with a few drops of water. The hot weather can easily dry out your insects.

Let your insects go when you have finished studying them. Have fun!

Some one

Walter de la Mare

Some one came knocking
At me wee, small door;
Some one came knocking,
I'm sure — sure — sure;
I listened, I opened.
I looked left and right,
But nought there was a-stirring
In the still dark night;
Only the busy beetle
Tap-tapping in the wall,
Only from the forest
The screech-owl's call,
Only the cricket whistling
While the dew drops fall,
So I know not who came knocking
At all, at all, at all.

See how many insects' names you can spell from these letters. You can use each letter only once for each name. There are nine insects to be found.

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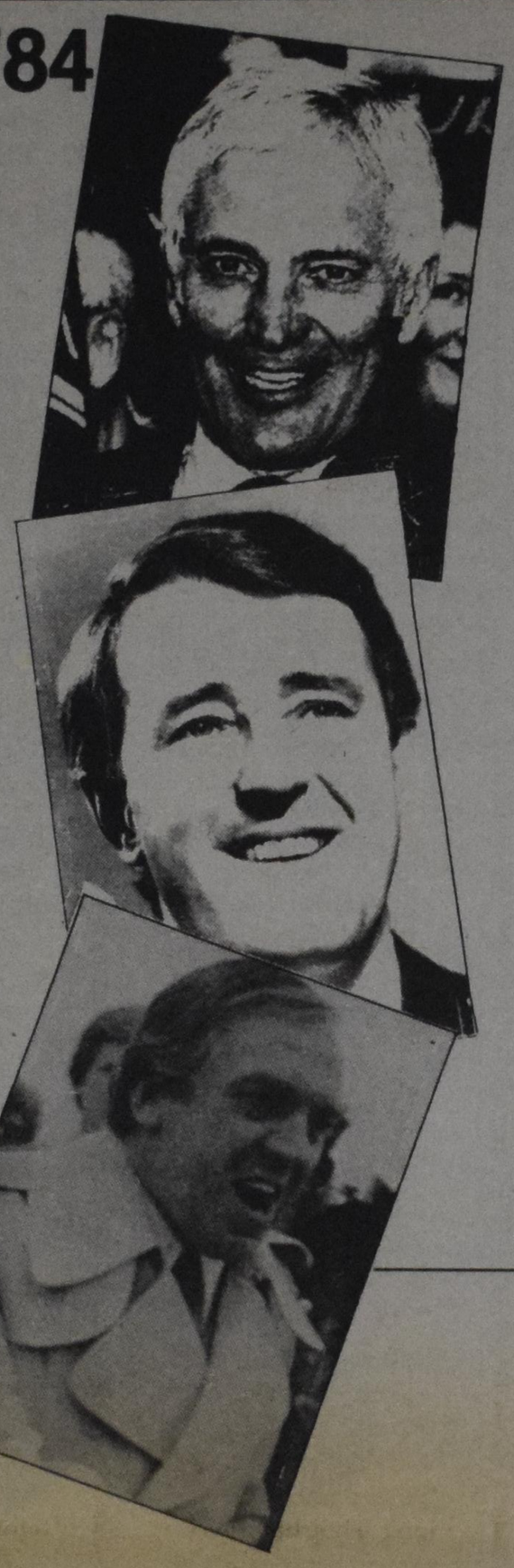


Stan de Jong

As we all know, Prime Minister John Turner went to see the Governor General to recommend the calling of an election. The Privy Council Office subsequently issued an order-in-council to the Chief Electoral Officer directing him to issue the writs for an election.

The writs — 282 of them — were prepared and the Governor General's Great Seal applied. A writ was sent to the returning officer of each electoral district and he/she received detailed instructions. However, since it took several days for the writs to reach the returning officers, the Chief Electoral Officer sent a telegram to each one and they then confirmed receipt.

All this was done and another federal election is underway. On these pages, *Calvinist Contact* wants to convey to its readers some interesting facts and details relevant to this election.

Telephone poles must remain bare

In the past a Voters' List was sent to each household. Such lists were also publicly displayed on, for example, telephone poles. The Canada Elections Act was amended in June 1982, however, because many complaints were received that private information about individual electors was far too accessible and in some cases posed a threat to their safety. Each elector will now receive a card in the mail indicating where he/she can vote.

Summer elections are rare

A late summer election is rare. The past general election in September was in 1926, and the last August election was in 1953. It raises special problems for the returning officers and potential voters alike.

The enumerators (who draw up the voters' lists) will experience difficulty finding voters at home. This means that a higher-than-average number of potential voters may have to take the initiative to have their own names added to the list at revision time. This applies especially to such people as: vacationers, cottagers, students and temporary summer workers. Such people are advised to check with the Elections Canada Office in each electoral district.

A mind-boggling task to prepare

The Chief Electoral Officer of Canada is responsible for administering the conduct of federal elections. In a country the size of a continent, with six time zones, a difficult and often unpredictable climate and more than 16 million electors in 282 ridings, the task of running an election is mind-boggling.

The challenge of preparing for a general election is unique. During this election, no less than 350,000 Canadians will be involved in the various steps during the crucial fifty days leading up to polling day. Of course, as much pre-planning for the event as possible is carried out. Long before the election is actually called, the Elections Canada permanent staff of 50 as well as the 282 returning officers from ridings across the country will have been working to lay the groundwork and oversee all the details of the 33rd General Election.

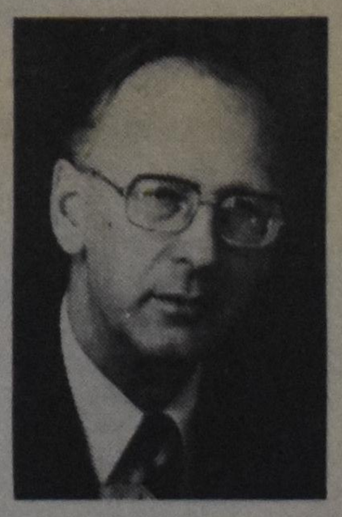
July 9, 1984

STANDING OF PARTIES AT THE DISSOLUTION
OF THE 33RD PARLIAMENT

PROVINCE	LIB.	P.C.	N.D.P.	IND.	VACANT	TOTAL
Ontario	47	36	6	-	6	95
Québec	70	1	-	-	4	75
Nova Scotia	4	6	-	-	1	11
New Brunswick	4	3	-	-	3	10
Manitoba	2	5	7	-	-	14
British Columbia	-	17	11	-	-	28
Prince Edward Island	2	2	-	-	-	4
Saskatchewan	-	7	7	-	-	14
Alberta	-	19	-	1	1	21
Newfoundland	5	2	-	-	-	7
Yukon Territory	-	1	-	-	-	1
Northwest Territories	1	1	-	-	-	2
TOTAL	135	100	31	1	15	282

Chief Electoral Officer

The post of Chief Electoral Officer has been completely independent of the government and free of any interference from organized political parties. The incumbent is appointed by resolution of the House of Commons so that *all* parties represented there may contribute to the selection process. Once in office, the Chief Electoral Officer is an absolutely impartial public servant accountable directly to the House of Commons.



Jean-Marc Hamel, B. Comm., M. Comm., M.P.A.

Administratively, he has the rank and power of a deputy minister and his salary is equivalent to that of a judge of the Federal Court. He can be removed only for cause by the Governor General following a joint address of the two Houses of Parliament.

Jean-Marc Hamel was born in Lotbinière, Quebec, February 19, 1925. He completed a first Master's degree in Commerce at Laval University in 1949 and a few years later was awarded another Master's degree from Syracuse University in New York State, this time in Public Administration. He and his wife Jacqueline Lapointe have two sons.

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Elections Canada '84

Registered political parties

At the next general election, the potential exists for nineteen political parties on the federal scene. At the last general election in 1980, there were nine registered political parties:

Liberal Party of Canada
Progressive Conservative Party of Canada
New Democratic Party
The Social Credit Party of Canada
Communist Party of Canada
Marxist-Leninist Party of Canada
Libertarian Party of Canada
Parti Rhinoceros
Union Populaire

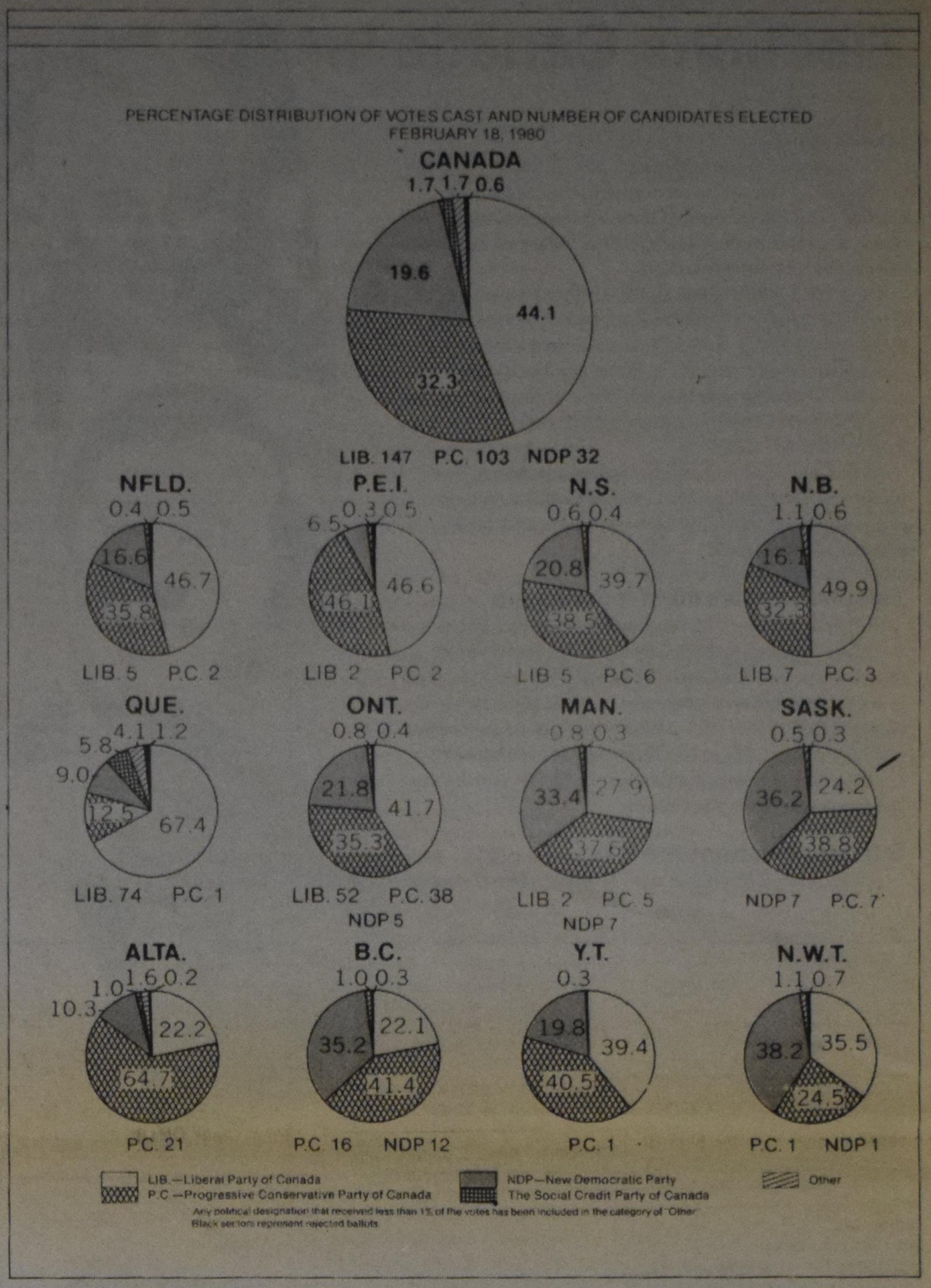
As well as these nine political parties, ten others have had their applications for registration accepted by the Chief Electoral Officer. These are:

Revolutionary Labour Alliance
Unity Party
The Pro Life Party of Canada
Parti Quebecois
National Canadian Party
The Green Party of Canada
L'Action des Hommes d'affaires du Canada
Confederation of Regions Western Party
United Canada Concept Party
Party for the Commonwealth of Canada

The registration of a political party whose application has been accepted will go into effect on the day after the party has officially nominated candidates in fifty electoral districts at the next general election, provided that such application was received at least sixty days before the date of the issue of the writs for that election.

C.C. comments (plaintively)

Where are the Christians in the above list? At the time of this writing, there had been no word whether Party #20 — lets call it the Canadian Anti-Revolutionary party (CARP) — had its application for registration accepted by the Chief Electoral Officer. Just imagine if Christians across Canada had succeeded in fielding CARP candidates in fifty electoral districts! Ah, would that such a beacon for Christian political action had been erected. But now, do they have a choice? Indeed, which of the 19 registered parties holds high the Christ of the Scriptures, the King and Ruler of this world?



Election '84: Facts and Figures

Election Officials:

Chief Electoral Officer - 1 + staff
Assistant Chief Electoral Officer - 1
Returning Officers - 282 + staff
Election Clerks - 330
Urban Enumerators - 90,000
Rural Enumerators - 20,000
Revising Agents - 3,330
Revising Officers - 1,650
Voting by Armed Forces and Federal Public Servants Abroad:
Special Returning Officer - 4 (Edm., Ott., Hal., Lon. Eng.)
Chief Assistants - 4 Special D.R.O.'s, D.R.O.'s & others
Advance Polls:
Deputy Returning Officers - 2,800
Poll Clerks - 2,800
Election Day:
Deputy Returning Officers - 70,000
Poll Clerks - 70,000 + constables

Material Supplies:

- 600 tonnes, excluding ballot boxes
- 21 lots
- 22 million items
- 30,000 pieces shipped
- 70,000 enumerators' kits
- 2,500 kits for revising agents
- 2,500 kits for revising officers
- 16.5 million notice of enumeration cards
- 2,500 candidates' kits
- 3-4 million sheets of ballot paper
- 2,500 advance poll kits
- 70,000 ordinary poll kits
- 70,000 voting compartments
- 70,000 ballot boxes

Electoral Districts:

- 282 ridings covering 6 time zones and 9,981,888 km^2
- approximately 16.5 million electors
- largest riding - Nunatsiaq - 2,232,133 km^2
- smallest riding - Laurier - 5 km^2
- most estimated no. of electors in a riding - Mississauga North - 130,281
- least estimated no. of electors in a riding - Nunatsiaq - 9,178
- 70,000 polls
- average no. of electors per riding - 56,626

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Thanks

DE RUITER: We wish to express our thanks to our children, grandchildren, relatives and friends for making our 40th Anniversary an unforgettable one. Thanks for all the cards, flowers and gifts. Our greatest thanks goes to our heavenly Father who cared for us in the past 40 years, and pray for His guidance in time to come.
Simon & Nell de Ruiter, 11 Rankin St., Stratford, ON N5A 6H8

DE JONG: We would like to thank our children, grandchildren, relatives and friends for the many best wishes and tokens of love expressed in so many beautiful ways on the occasion of our 60th Wedding Anniversary.
Mr. and Mrs. H. & T. De Jong, 33433 Marshall Rd., Unit 67, Abbotsford, BC

Births

DYKSTRA: With praise and thanks to God, we, John and Glenda, are pleased to announce the birth of our second child, a son, COREY JASON, born July 27, 1984, weighing 8 lbs. 8 oz. A brother for Janine. 3rd grandchild for Mr. and Mrs. Wytse Dykstra and 10th grandchild for Mr. and Mrs. Pieter Joffers of Thunder Bay, Ont.
84 McKibbin St., Thunder Bay, ON P7B 4B2

GELEYNSE: With joy and thankfulness to God, Martin and Anna announce the birth of our first child, MELISSA LEANNE, born July 15, 1984. She is the first grandchild of Mrs. E. Geleynse, Mississauga, Ont., and the third for Mr. and Mrs. S. Antonides, Mississauga, Ont.
Home address: 516-2777 Kipling Ave., Rexdale, ON M9V 4M2

HARTEMINK: Henry and Annette thank God for the safe arrival of their first son, RICHARD GREGORY, on July 20, 1984. His excited sisters are Carrie, Denise, Katie and Melanie. Proud grandparents are Mr. and Mrs. George Hooghiem and Mr. and Mrs. Dick Hartemink and great-grandparents are Mr. Alle Helder, and Mr. and Mrs. Andrew Hooghiem, all of Aylmer area.
R.R.#4, Aylmer, ON N5H 2R3

LUBBERTS: "Thy hands have made and fashioned me" (Psalm 119:73(a).
We John and Dianne thank our heavenly Father for entrusting into our care a healthy baby girl, VANESSA JOY, born August 1, 1984. Sharing our happiness are her brothers and sisters: Brent, Sophia, Nataschia, Quentin, Justin and Jordan. Also her happy grandparents Mr. and Mrs. Bert Lubberts, Hannon, Ont., and Mr. and Mrs. John Hoftyzer, Brighton, Ont.
John and Dianne Lubberts, 66 Lake St., Grimsby, ON L3M 2G7

Congratulations!

Births

KAMPHUIS: "Lo, sons are a heritage from the Lord, the fruit of the womb a reward" (Psalm 127:3). Thanking God for the miracle of birth, we, George and MaryAnn, are pleased to announce the arrival of our firstborn, GREGORY ROBERT. Born July 25, 1984, weighing 8 lbs. 4 oz. Gregory is the first grandchild of Mr. and Mrs. M. Van Wijk of Ottawa, Ont., and the second grandchild of Mr. and Mrs. B. Kamphuis of Mississauga, Ont. Great-grandparents are Mrs. J. Sikkema of Brampton, Ont., Mrs. A. Van Wijk/Ketel of Groningen, the Netherlands, and Mrs. B. Kamphuis of Wenum, the Netherlands.
Address: 19 Viking Dr., Grimsby, ON L3M 3V2

MOSTERD: Gerald and Alice give thanks to the Lord for the safe arrival of our second child, a son, JARED EDWARD, born July 19, 1984. A little brother for Jennifer. His wonderful grandparents are Mr. and Mrs. Albert Valkenburg of Clinton, Ont., and Mr. and Mrs. Aart Mosterd of Fenelon Falls, Ont. Great-grandparents are Mr. and Mrs. S. Nettinga of Buitenpost, Friesland.
Home address: 1306 Sunningdale Ave., Oshawa, ON L1H 8G7

STEENBERGEN: Experiencing God's love in a miraculous way; we, Henry and Bernice, thank God for entrusting to our care, our first child, MELINDA MARIE. Born July 18, 1984, weighing 8 lbs. 2 oz. Happy grandparents are Mr. and Mrs. Bert VandenBerg of Oakwood, Ont., and Mr. and Mrs. Lubbert Steenbergen of Drayton, Ont.
Home address: 1101 Merrifield SE, Grand Rapids, MI 49507

ZIETSMA: "Behold, children are a gift of the Lord" (psalm 127:3).— John and Shirley thank God for the safe arrival of their first child, VANESSA AMY ELIZABETH was born on July 4, 1984 at 4:51 p.m., weighing 7 lbs. 6 oz. Twenty-fourth grandchild for Mr. and Mrs. Allen Zietsma of Mt. Brydges, first grandchild for Mr. and Mrs. Jess De Boer of Strathroy.

Marriages

BERGMAN-WIERENGA: Mr. and Mrs. Bert Bergman and Mrs. Wilhelmina Wierenga are happy to announce the marriage of their children, ANITA LYNN and LUDOLF JOHN (Lloyd). The ceremony took place on August 18, 1984 at 4:30 p.m. in the Riverside CRC of Wellandport, Ont. Rev. H. Katerberg officiated.
Address: 1768 Balfour St., R.R.#3, Fenwick, ON L0S 1C0

DE VRIES-POSTMA: Mrs. L. De Vries of Rexdale, Ont., is happy to announce the marriage of her daughter SYLVIA ANITA to BRUCE GERALD Postma, son of Mr. and Mrs. Postma of Brampton, Ont. The ceremony will take place, D.V., on Saturday, August 25, 1984 at 3:00 p.m. in the 2nd Chr. Ref. Church in Brampton. Rev. P. De Bruyne officiating.
Future address: 95 Kennedy Rd., Apt. 501, Brampton, ON L6V 1X7

GRIFFIOEN-MILES: Mr. and Mrs. Jan Griffioen of Copetown, Ont., are pleased to announce the forthcoming marriage of their daughter, JANICE to RAYMOND, son of Mr. and Mrs. Raymond Miles of Hamilton, Ont. The ceremony will take place, D.V., on Friday, August 31, in Ancaster Chr. Ref. Church at 7:00 p.m. Rev. Cecil Van Niejenhuis officiating.
Future address: 106 Gledhill Cresc., Hamilton, ON L9C 6H4

Marriages

FEINAUER-VANDERLAAN: Mr. and Mrs. John Vanderlaan of Clarkson, Ont., are happy to announce the marriage of their son, RONALD THEODORE to KATHY KAY, daughter of Mr. and Mrs. Gerald Feinauer of Jackson, MI, USA. The ceremony took place on Saturday, August 18, 1984 at 4 p.m. in the Redeemer Lutheran Church, Jackson, MI. Pastor D. Cooper, campus minister at Calvin College, and Pastor W. Gatz of Redeemer Lutheran Church officiated.
"May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit" (Romans 15:13).
Address: 941 Prince S.E., Grand Rapids, MI 49507

MICALLEF-RUYF: Mr. and Mrs. Vincent Micallef and Mr. and Mrs. Gerry Ruyf announce with happiness and thankfulness the marriage of their children, JOSEPHINE and GARY RICHARD. The ceremony took place on Saturday, August 11, 1984 at the Bethel Chr. Ref. Church, Brockville, Ont. Rev. John De Vries (Jr.) officiated.
Address: 26 Willow Rd., Apt. 211, Guelph, Ont.

PIERSMA-DE ROO: With thankfulness to God, Mr. and Mrs. Durk Piersma of Beamsville and Mrs. George De Roo of Caledonia are pleased to announce the forthcoming marriage of their children, DEBORAH and ALBERT. The Lord willing, the ceremony will take place on Saturday, August 25, 1984 at 4 p.m. in the Mount Hamilton Chr. Ref. Church. Pastor S. Vander Meer officiating.
Future address: 64 Kilbourne Ave., Stoney Creek, ON L8G 3E2

VAN NES-CRAIG: Mr. and Mrs. Ton Van Nes of Ottawa are pleased to announce the forthcoming marriage of their daughter, HILDE to JOHN, son of Dr. and Mrs. William Craig of Brandon, MB. The ceremony will take place, the Lord willing, on Saturday, August 25, 1984, 10:00 a.m., at Booth Hill Picnic Field, Kingsmere Estate, Quebec. Pastor Richard Ganz of the Reformed Presbyterian Church officiating.
Address: c/o 15 Withrow Ave., Nepean, ON K2G 2H7

VAN TIL-SCHURMAN: "For love is of God" (1 John 4:7).
Max and Els Van Til are happy to announce the wedding of their daughter LINDA DIANE to ROBERT DOUGLAS, son of Robert and Jean Schurman, P.E.I. The celebration will take place, D.V., August 25, 1984, at 11 a.m. in the Immanuel Chr. Ref. Church, Simcoe, Ont. Rev. L. Slofstra officiating.
Future address: 5 Forest Hill Dr., Apt. 21, Guelph, On N1G 2E1

Anniversaries

1939 August 13 1984
With gratitude to God, we celebrated with our parents,

SIEBE and ALICE SIEBENGA

in the event of their 45th Wedding Anniversary.
Wieger & Ann Siebenga
Rinda & Ralph Marnow
Jack & Linda Siebenga
Harry Siebenga
Agnes Struik
Tena Siebenga
Marg & Jake Hoogland
and 11 grandchildren
Open House was held in their honor at their home on August 13, 1984.
Home address: R.R.#1, Blackfalds, AB T0M 0J0

Anniversaries

Fruitland Brantford
1959 September 3 1984
"For the Lord God is a sun and shield; he bestows favour and honour. No good thing does the Lord withhold from those who walk uprightly" (Psalm 84:11).
With this verse in mind we celebrate the 25th Wedding Anniversary of our parents,

HARRY and PAULA BOOTSMA
(nee Rustenburg)

for, with thanks to God, He has been a sun and shield to them. Our prayer for you is that God will continue to bless you as you walk uprightly before Him.
From your children:
Grace & Joe Verdonk; Paulina, Adriana, Catherine — Brantford
Wilfred (St. Jacobs) & Irene Fekkes (girlfriend)
Paul
Theresa
Michael
Joel
Daniel
Lucy
— all at home
There will be an Open House at their home on September 1, 1984, from 2 p.m. to 4 p.m.
Best wishes only.
Home address: R.R.#1, Brantford, ON Canada N3T 5L4

Strathroy Taber
1959 August 21 1984
"Commit your way to the Lord, trust in Him and He will do this" (Psalm 37:5).
With great joy and thankfulness to God, we have celebrated the 25th Anniversary of our parents and grandparents,

JOHN and JACOBA BOS
(nee Vink)

We pray that the Lord will bless and guide you with many more years together.
Congratulations with love from your children and grandchildren:
Jacqueline & John Andrade; Nicole, Joshua — Strathroy
Clarence
Karen & Bob Overeem (boyfriend)
Kim
Michael
Home address: Box 1694, Taber, Alta.

1959 August 29 1984
With praise to God we celebrate the 25th Wedding Anniversry of our Mom and Dad,

WILLIAM and GRACE DYKSTRA
(nee Vellinga)

Wedding Text: Psalm 103:2.
Bless the Lord, O my soul, and forget not all His benefits.
We wish them many more years together.
With love:
Norma & John Bos — Oshawa
Tracy Dykstra — Oshawa, Ont.
Best wishes only: Home address: 20 Jones Ave., Oshawa, ON L1G 2Z7

1959 September 4 1984
We, as children, give praise and thanks to God for the blessing of 25 years of marriage of our parents,

BERNARD and ANN EVERS
(nee Hoiting)

We pray that God will continue to bless them in the continuance of their life together.
Congratulations Mom and Dad, love:
Gerry
Clarence
Andrew
Jacqueline & Ed Slappendel (boyfriend)
Bernice & Terry Klingenber (boyfriend)
Patricia
Open House will be held at the Wellandport Chr. Ref. School Gym on Monday, September 3 at 8:00 p.m.
Home address: R.R.#1, Wellandport, ON L0R 2J0

Anniversaries

On September 18, 1984, we will be pleased to celebrate the 25th Wedding Anniversary of our dear parents,

SAM and MARGARET BUMA
(nee Lunshof)

It is our prayer that the Lord will bless and keep them in the years to come.
Glenda, Kim Robert, Ed, Sam, Kim
Open House will be held at their home on Saturday, September 15, 1984, from 2-4 p.m.
Home address: 926 West 5th St., Hamilton, ON L9C 3R7

For Mom and Dad:

It's been 25 years
Of joys and fears,
Of bumps and bruises,
and wins and loses;
Seems just like yesterday;
In so many ways you've made our days:
Some good, some bad,
Some kind, some mad.
We wouldn't want to trade them for anything.
On August 28th,
We can hardly wait
To celebrate
The 25th Wedding Anniversary of our parents,

EVERT and JENNY GRITTER
(nee Uitterdijk)

We'll praise the Lord
With one accord,
So don't be bored.
Come to the reception/programme on August 28, 1984 at 8 p.m.
In the Lacombe Christian School gym.

It is our prayer
That God will care,
For this precious pair
Forever.

From their loving children:
Carl, Roy, Randy, Bruce, Michelle, Kishor, Adrianna, Greg.

Amsterdam, Edmonton,
the Netherlands Alberta
1944 1984
"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:5).
On September 6, 1984, God willing, we hope to celebrate the 40th Wedding Anniversary of our parents,

GERRIT and ANNE HOGENES
(nee van den Boogaard)

With thanks to God for the many happy and blessed years He has given them. We pray that they may enjoy many more together.
Congratulations, Mom and Dad!
Children:
Nancy & John — Leduc, Alta.
Audrey & Wilco — Edmonton, Alta.
Alice & Herman — Leduc, Alta.
Ken & Yvonne — Langley, BC
and 6 grandchildren.
Open House from 2:00 - 5:00 p.m. on Saturday, Sept. 8, 1984 at their home, 3921 - 227 Ave., Edmonton.
Best wishes only, please.
Mailing address: R.R.6, Box 241, N. Edmonton, AB T5B 4K3

Winnipeg, Spruce Grove,
Man. Alta.
1959 August 21 1984
With joy and thanksgiving to God we have celebrated the 25th Wedding Anniversary of our parents and grandparents,

MAX and MARTHA JORRINGA
(nee Venhuizen)

May the Lord continue to bless them.
With all our love:
Grace — Spruce Grove, Alta.
Jenny & Wes; Christopher — Edmonton, Alta.
Derek — Spruce Grove, Alta.
Open House was held on Saturday, August 18, 1984 at their home.
Home address: 48 Millgrove Dr., Spruce Grove, AB T0E 2C0

Classifieds

Anniversaries

Congratulations to Gerrit and Johanna Ruyf (nee Nieuwenhuis) on the occasion of their 55th Wedding Anniversary which they will celebrate, D.V., on September 5, 1984.

On August 26, 1984, D.V., we hope to celebrate the 45th Anniversary of our Heit & Mem, Pake & Beppe,

KLAAS and ANTINE POOL
(nee Posthumus)

"Great is Thy faithfulness, O God our Father."
We gratefully thank you for it and the blessings you have bestowed on us through the past years. We prayerfully ask for your continued guidance and support through the coming years.
With love from all of us:
Minne & Jean Pool — Sarnia, Ont.
Bill & Alice Pool — Wyoming, Ont.
Wietse & Nellie Pool — Bright's Grove, Ont.
Anna & Al Haaksma — Oakville, Ont.
Hijlke & Willy Pool — Wyoming, Ont.
Jack & Lea Pool — Calgary, Alta.
Rita Pool — Toronto, Ont.
and 24 grandchildren.
Home address: 551 Superior St., Wyoming, On N0N 1T0

Trenton, Ontario
1954 September 4 1984
"But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day" (Proverbs 4:18).
With gratefulness to the Lord we share in the happiness of celebrating with our parents,

PETER and BETTY POSTMA

their 30th Wedding Anniversary.
Thank you Mom and Dad for all the love and care you have given us these past years. May the Lord continue to bless you.
Anna & John Eyk (fiance) — Mississauga
Art & Thelma Bouma — Belleville
John
Greta
Linda
Vania

Witmarsum, Fr. Ottawa, Ont.
1944 August 23 1984
With praise and thanksgiving to the Lord we celebrate with our parents their 40th Wedding Anniversary.

HENDRIK and PIETJE
VANDER MEULEN
(nee Brandsma)

We pray that the Lord will bless you and keep you in His loving care.
Congratulations Heit and Mem, Opa & Nanny.
Richard & Yettie Zandbergen — Nelson, Scott, Suzanne, Rebecca — Iroquois, Ont.
Ypie Vander Meulen, Frank Buwalda; Courtney, Jeremy, Nicki — Ottawa, Ont.
John & Hilda De Jong; Levi, Ben — Williamsburg, Ont.
Bill & Tina De Jong; Jodi, Billy — Williamsburg, Ont.
Andy & Patsy; Andrew, Jeffrey, Duane — Richmond, Ont.
Sid & Norma — Ottawa, Ont.
Home address: 62 Norice St., Ottawa, ON K2G 2X6

Hengelo (Ov.) Brockville, Ont.
1929 September 5 1984
With thankfulness to God, we hope to celebrate, as children, and grandchildren the 55th Anniversary of,

GERRIT and JOHANNA RUYF
(nee Nieuwenhuis)

on September 5, 1984.
We wish them God's blessing in the years ahead, and all our love.
Wilma & Ralph Evverman — Ottawa, Ont.
Helen & Gerry Ruyf — Stoney Creek, Ont.
Dickie Aaftink — Calgary, Alta.
Elly & Feux Boer — Belleville, Ont.
Joyce & Bob VanderVelde — Georgetown, Ont.
20 grandchildren and 7 great-grandchildren.
Home address: 75 Garden St., Brockville, Ont.

Congratulations and Best Wishes!

Obituaries

Killed by lightning while canoeing, the Lord called unto Himself on Tuesday, July 24, 1984,

JOE BOEYENGA

in his 36th year.
Beloved husband of Ann (nee Kooistra).
Dear father of Scott, Stacey, Mark and Laurie.
Dear son of John and Patricia Boeyenga — R.R.#1, Elginburg
Dear brother of:
Jim & Joyce Boeyenga — St. Catharines
Evert & Carla Boeyenga — Barrie
Barb & Jack Dulker — Barrie
Grace & John De Jong — Guelph
Gertie & Neil Minnema — Kingston
Ann & Dave Williams — Okanagon Falls, BC
Janet & Dirk Dykstra — Richmond, BC
Loved by his nieces and nephews.
John 8:12 Ps. 73:25,26
The funeral and burial took place on Friday, July 29, 1984 in Edmonton.
Home address: 3313 - 105 Ave., Edmonton, AB T5W 0B5

Edmonton, July 24.
God took to himself our son and brother-in-law,

JOE BOEYENGA

Husband of Ann Kooistra.
We will miss him very much.
Lou & Minnie Kooistra — Kingston
John & Ann VanderHoek — Edmonton
Bill & Nelly Kamphuis — Kingston
Casey & Carla Van Tol — Prince George
Henry & Minny Verburg — Belleville
Jack & Jane Kooistra — Kingston
Winston & Diane Kooistra — Lethbridge

Obituaries

Thankful for God's amazing grace shown during his recent illness we announce that on August 9th, 1984 at the age of 80 our dear husband, father, grandfather and great-grandfather,

HENDRIK BOOY

was called home to be with the Lord.
Psalter Hymnal #124:5.
Dear husband of Patricia Booy-Zantingh
Dear father of:
Johannes & Lammy Booy — Delta, BC
Albert Booy — Woodstock, Ont.
Jan & Freddy Booy — Beamsville, Ont.
Marinus & Marie Booy — Springfield, Ont.
Henny & Tim Jobse — Springfield, Ont.
Margaret & Charles van der Meulen — Cambridge, Ont.
Maria Booy — St. Catharines, Ont.
Cynthia & Henry Smit — Strathroy, Ont.
Jane & Arie van der Stoel — St. Mary's, Ont.
Evert & Linda Booy — St. Thomas, Ont.
Henk & Ann Booy — Wyoming, Ont.
43 grandchildren, 8 great-grandchildren
The funeral was held in Aylmer, Ont., on August 13, 1984.
Pastor P. Meyer of St. Thomas officiated.

Suddenly after a very short illness, the Lord took unto Himself,

TERRI MOZES

at the age of 32 years.
Beloved wife of Jim Mozes and loving mother of Jamie and Jonothan.
Beloved daughter-in-law of Mr. and Mrs. G. Mozes and sister-in-law of:
Marguerite & Henry Boonstra
Marie & Ken Miedema
Gary & Edna Mozes
Ann & Eric Bowdery
and nieces and nephews.
"Jesus said 'I am the resurrection and the life, he who believes in me though he die yet shall he live and whoever lives and believes in me shall never die.'"
(John 11:25).
This is our comfort.
Newmarket, July 19, 1984.

The Lord took home unto Himself suddenly on July 22, 1984,

GEERT SMALLEGANGE

in his 78th year.
Beloved husband, father, grandfather, great-grandfather and stepfather.
Hebrews 11:8-10.
Winda Broersma.
Predeceased by his first wife Aaltje Zomer.
John & Ann Smallegange — Maitland
Albert (deceased) & Riet Smallegange — New Dublin
Wilma & John Vandermeer — Kingston
Frank & Fia Smallegange — Napenee
Matthew & Linda Smallegange — Kitchener
Thomas & Mary Smallegange — Kingston
Martin & Eileen Smallegange — Brockville
Kathy & Murray VandenBerg — Brockville
Joseph & Tina Smallegange — Prescott
Andy & Joyce Broersma — Minden
Harvey & Sita Broersma — Bowmanville
Len & Marie Broersma — Oshawa
Winda & Pete VanDyke — Kingston
Peter Broersma — Toronto
43 grandchildren and 3 great-grandchildren.
Funeral service was held Wednesday, July 25, 1984, from the Bethel Chr. Ref. Church in Brockville.
Home address: R.R.#1, North Augusta, ON K0G 1R0

Obituaries

Veilig in Jezus armen,
Veilig aan Jezus hart.
Daar in Zijn teer erbarmen
Daar rust haar ziel van smart.
Our Lord called to her eternal home on July 29, 1984,

Mrs. JENNY DYKINK

one of our members.
We pray that her husband John Dykink and family may find their comfort, strength and hope in the Lord.
The Dutch Ladies Society, Onze Roeping, W.E. Chr. Ref. Church of Edmonton.

September 25, 1980 August 2, 1984
"Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these' ... and He took the children in His arms, put His hands on them and blessed them" (Mark 10:14b & 16).
On August 2, 1984, our Lord, in His wisdom, called home, at the age of 3 years, 10 months, our loving son, brother, grandson, great-grandson, and nephew,

DAVID GEORGE HANNINK

Eldest son to: Bruce & Joanne Hannink (nee Vanderdeen)
Brother of:
Randall & Brian
Dear grandson of:
George & Jetske Vanderdeen — Smithers, BC
George & Sylvia Hannink — Modesto, California
Dear great-grandson of:
Mr. & Mrs. Kramer
Mr. & Mrs. Hannink
Mrs. A. Vanderdeen — the Netherlands
Also sadly missed by many aunts and uncles.
Funeral services were held on Wednesday, August 8, 1984 in the Modesto Chr. Ref. Church, California.
Home address: 2117 Eicher Ave., Modesto, Cal. 95350, USA

On July 14, 1984, the Lord took suddenly unto himself our dear father, grandfather and great-grandfather at the age of 83 years.

CLARENCE (Klaas) HOEKSTRA

Predeceased by his wife Frances Hoekstra (nee VanHouten) in June 1975 and son-in-law Robert Williams in June 1981.
The children:
Dick & Tiny Hoekstra — Sarnia, Ont.
Andy & Janny Hoekstra — Sarnia, Ont.
Bill & Betty Hoekstra — Kitchener, Ont.
John & Gail Hoekstra — Sarnia, Ont.
Allan & Gerty Hoekstra — Sarnia, Ont.
Frances & Harry Boers — Wyoming, Ont.
Alice & Co John VanderLaan — Edmonton, Alta.
Greta Williams & friend Jack — Kitchener, Ont.
33 grandchildren and 10 great-grandchildren.
Funeral services were held from Smith's Funeral Home, Sarnia, on July 18, 1984.
Corresponding address: Mr. D. Hoekstra, 1203 Indian Rd., N., Sarnia, ON N7V 4C6

On August 12, 1984, the Lord called home, our dear father, grandfather, and god parent,

ANNE WIND

Sneek, the Netherlands
at the age of 93.
Strengthened by his faith and confession that Jesus is Lord, we and Beppe Wind are comforted.
Fred & Joanne Wind & family — Whitby, Ont.
Lucy & Archie Hendriks — Oshawa,
John & Evelyn Wind — Langley, BC
Psalm 68:10 (berijmd)

Obituaries

On the morning of July 26, 1984, the Lord took unto Himself, in his 83rd year, our beloved husband, father, grandfather and great-grandfather,

WILLIAM KAPTEYN

Predeceased by his first wife Frederika Kapteyn (Funcke).
"De heer is mijn herder, mij ont breekt niets ...
Ja, heil en goedertierenheid zullen mij volgen
Al de dagen van mijn leven;
ik zal in het huis des Heren verblijven tot in de lengte van dagen"
(Psalm 23).
Loving husband of Jeanne Kapteyn (Loen).
Dear father, grandfather and great-grandfather of:
Judy & Pete Kapteyn — Lakeview, Mich.
Pete & Joan Kapteyn — Sarnia, Ont.
Mary & Cas Rekman — Sarnia, Ont.
Erie & Wilfred Veendendaal — Sarnia, Ont.
Margo & Bill Vlasblom — Sarnia, Ont.
Lex & Lenny Kapteyn — Wyoming, Ont.
Bill & Jenny Kapteyn — Sarnia, Ont.
31 grandchildren (predeceased by a daughter and grandson)
and 9 great-grandchildren.
Funeral services were held on Saturday, July 28, 1984.
Home address: 1202 Pontiac Court, Apt. 107, Sarnia, ON N7S 4M8

On the evening of July 14, 1984, our Lord took unto Himself, through a tragic drowning accident, our dear son and brother,

SYMON REINSMA

BELOVED HUSBAND OF Cathy Kobza
at the age of 27 years.
Albert & Grace Reinsma — Edson, Alta.
Anna & John Feddes — Lincoln, Nebraska, USA
Theresa & Hardy Rock — Edmonton, Alta.
Hilda & Melvin Elzinga — Peers, Alta.
Alice & Terry van de Kraats — Millet, Alta.
David & Bertha Reinsma — Edmonton, Alta.
Funeral services were held on July 26, 1984 at Third Chr. Ref. Church in Edmonton with the Rev. R. De Moor officiating.

Very unexpectedly, the Lord, in His infinite wisdom, took unto Himself, our dear son, brother and brother-in-law,

JAN VANDER VINNE

at the age of 43 years, on July 31, 1984.
Lovingly remembered by his mother: Mrs. Roelfien Smits-Vander Vinne — Groningen, Holland
Dear brother of:
Grace & Albert Bultje — Richmond Hill, Ont.
Richard & Ingrid Vander Vinne — Surrey, BC
Tieny Noordam — Brampton, Ont.
Mildred & Jake Middel — Richmond Hill, Ont.
Eva Vander Vinne — Groningen, Holland
Henk & Marja Vander Vinne — Brampton, Ont.
Roelie & Wim Bos — Zeeryt, Holland
"Ontzondig my met hysop, dan ben ik rein, was my, dan ben ik witter dan sneeuw" (Psalm 51:9).

Yea though I walk through the valley of the shadow of death I will fear no evil For thou art with me.

Classifieds

Obituaries

The long time friends of

Mr. G. VAN STEENIS

whom the Lord took home suddenly on July 20th, 1984, extend their deepest sympathy to his wife Annie and their children and grandchildren. May their strength and comfort be in the Lord their God and in Psalm 23.
Mr. and Mrs. A. den Otter
Mr. and Mrs. G. A. Vandermaas
Mr. and Mrs. D. Diepenveen
Mrs. J. Snaterse
Mr. and Mrs. G. Melenberg

Personal

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7R 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

Professional gentleman, Christian, divorced, mid-fifties, and of average build seeks female companion of similar age range and living within reasonable distance of the Hamilton area to share activities, outings, quiet times. Please enclose recent photograph and phone number. Send to Box #4810, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Het consulaat generaal zou gaarne in contact willen komen met de navolgende personen.
AVERES, Gerardus, geboren op 2 maart 1917, laatstbekende adres in Nederland: Eelderwolde 57, Haren (Gr.), naar Canada vertrokken op 15 juni 1953.
BOXEM, Jan, geboren op 27 juni 1919 te Emmen, laatstbekende adres in Nederland: Rondweg 98, Alblasserdam, naar Canada vertrokken op 20 april 1954 met bestemming Winnipeg.
ESTEIE, Maria, geboren op 28 november 1921 te Amsterdam laatstbekende adres: 1416 Remington Rd., NE, Calgary, Alberta.
HUBERS, Josephus F., geboren op 23 augustus 1914, laatstbekende adres in Nederland: Papenbergseweg 15, Mook, naar Canada vertrokken op 30 juni 1956.
DE JONG, Ype, geboren op 20 maart 1919, laatstbekende woonplaats Amsterdam, naar Canada vertrokken op 20 juli 1954.
MEIJER, Mattheus, geboren op 17 mei 1916, laatstbekende adres in Nederland: Verl. Lodewijkstraat 35, Groningen, naar Canada vertrokken op 16 mei 1956.
NELISSEN, Marie E., geboren op 18 oktober 1935, laatstbekende adres in Nederland: Eisenhowerlaan 143, Beek, naar Canada vertrokken op 30 oktober 1981.
GELLING, Erjan, geboren in 1948, met ouders naar Canada vertrokken in 1956 met bestemming Port Arthur.

NETHERLANDS CONSULATE GENERAL
1 Dundas St., West, Suite #2106
Box 2, Toronto, Ontario M5G 1Z3
Tel: (416) 598-2520

Wanted

Student with car looking for riders in Southern Ontario to share expenses to Dordt College leaving August 27 or 28. Call Dave Ensing at (519) 824-7854 after 7:00 p.m.

Riders to Dordt College or points in between. Leaving on or around August 27. Please call (416) 469-4540 and ask for Dan or leave a message.

Help Wanted

Reliable married man to work in feedlot. Must have experience with cattle. Good benefits and good salary. Housing is supplied. Located in Southern Alberta. Call 1-403-725-2293 or write Box 710, Vauxhall, AB T0K 2K0

Needed immediately: An experienced herdsman for a dairy farm near Frankford, Ont. Call (613) 398-6956.

Help Wanted

We are looking for a young responsible person to assist with the operations of a dairy farm. Milking experience is a definite asset. Call 705-953-9839.

Highschool is behind and you are interested in horticulture. We have a year-round job opening for a young man and will train you. Call (416) 643-1628.

Help Wanted

GEVRAAGD: Hollandse Brood & Banket Bakker. Moet geheel zelfstandig de zaak behartigen. Salaris en winstverdeling. Ook zijn wij genegen iemand te trainen voor de bakkerij.
As an alternative we are willing to train a female for the bakery. She must also be able to manage production, etc. Only those *seriously* interested in a permanent position need apply.
Please reply to Box #4821, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Employ. Wanted

18-year-old high school, graduate looking for work on a dairy farm starting September 4, 1984. Has experience on dairy and pig farm. Call: (519) 245-1170. Tim Vanden Ende, 425 Westmount St., Strathroy, Ont.

Having a birthday?
Why not announcement it here in C.C.'s classifieds?!

Help Wanted

The Chaplain Committee

is accepting applications for the Second Staff Position of

Assistant Executive Secretary

Send resume's and/or inquiries to:
The Chaplain Committee
2850 Kalamazoo Avenue S.E.
Grand Rapids, MI 49560

Day Care Teacher

Openings for full-time teachers with Early Childhood Education certification in growing pre-school in the Toronto area.

Send resume to:
Mrs. H. Meininger, Supervisor
IMMANUEL DAY CARE CENTRE
Channel Nine Court
Agincourt, Ontario M1S 4B5

Sales Representative

A growing industrial sales organization requires immediately a Sales Representative.
The ideal candidate will have 3-4 years sales experience, a familiarity with Industrial Fabric market and be willing to travel. The candidate must be results oriented, a self starter, with a proven desire to excell in his/her field.

If qualified, contact:

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P.O. Box 278, Brampton, ON L6V 2L1

The Institute for Christian Studies

seeks applications for the position of

Fundraiser

to develop increased support for ICS primarily in Ontario, through personal and business contacts and through participation in ICS annual and planned giving programs.
Qualifications: willingness to travel, good communications skills, commitment to the Christian faith.

Please send inquiries and/or resumes to:
Institute for Christian Studies
229 College Street
Toronto, Ontario M5T 1R4
(416) 979-2331

The Institute for Christian Studies

seeks applications for the position of

DEVELOPMENT ASSISTANT

to work with the Director of Development in the areas of financial support, public relations and correspondence, serving as managing editor of *Perspective* (ICS' bi-monthly newsletter) and maintaining development records,
and for the position of

SECRETARY/RECEPTIONIST

to be responsible for reception, typing, bookstore and mailing list maintenance.

Please send inquiries and/or resumes to:
Institute for Christian Studies
229 College Street
Toronto, Ontario M5T 1R4
(416) 979-2331

Christian Organization invites applications
for
a full-time **FUND RAISER**

Duties to include:
- making contact with churches throughout the province of Ontario,
- initiating a system of local support and supervising follow-up activities,
- assistance in preparing promotional material.

Job provides a basic guaranteed salary plus a generous bonus system.

Apply to:
P.O. Box 130, Belleville, Ont.

Administrative Secretary

C.R.W.R.C. of Canada has an immediate opening for an Administrative Secretary. To qualify the applicant should have experience in Accounting and Computerized Bookkeeping systems, good typing skills, and the ability to function in a multi-faceted job.
The applicant should have completed high school and have business training. A good knowledge of the Christian Reformed Church is an asset. Preference will be given to those who have had experience as an Administrative Secretary.

Send resume and references to:
Harry Veldstra (Canadian Director)
C.R.W.R.C. of Canada
P.O. Box 5070, Suite 408-760 Brant St.
Burlington, On L7R 3Y8
Telephone: (416) 637-3434

Deadline for applications is August 31, 1984.

Ministers

CLINTON: The Clinton Chr. Ref. Church of Clinton, Ont. is seeking a new pastor to serve a large congregation, in a rural setting, in S.W. Ontario. We invite inquiries, which should include a personal resume, from any pastor who would like to consider the challenge. For more information pleas contact: Mr. Peter Damsma, R.R.#5, Clinton, ON N0M 1L0 or phone: (519) 482-9849.

Teachers

CALGARY: Calgary Christian, an interdenominational Christian school has 2 openings for the 1983-1984 school term: a teacher for primarily **science and math** in **grade 7 & 8,** and a part-time (30%) **French** teacher for grades 4-6. Submit resume to: M. VanderMeulen, 45 Glenview Cresc., S.W., Calgary, AB T3E 4H6; Phone: (403) 242-6827

FRUITLAND: John Knox Memorial Chr. School of Fruitland, Ont. requires a **kindergarten teachers-aid** for 2 days a week, starting in September. Experience in working with children an asset. Please send a brief resume to John Knox Mem. Chr. School, Box 27, Fruitland, ON L0R 1L0

Looking to buy, sell or rent?
Check our Real Estate Section.

For Rent

FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US $300-$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

Lot in beautiful Sugar Creek. Campground resort. Bradenton, Florida. Available until February 15, 1985. Call: Herman Van Zeumeren (416) 457-2134.

Travel

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"Your First Stop to Anywhere in the World"
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33 Lakeshore Rd
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Phone: (416) 937-0550
toll free ZENITH 97110
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Classifieds/Events

Cottages

Cottage and Trailer Resort
Cottage and Trailer Resort on beautiful Crowe Lake. Daily to seasonal sites on 95 treed acres. Sandbeach activities. Glen Allen Park, Marmora, Ont.; 613-472-2415.

Sandy Bay Cottages
Join our family for a fall break. Relax in clean comfortable housekeeping cottages all with new furnaces and hot water overlooking Rice Lake. Enjoy great fishing, beautiful fall colours and fun country fairs.
Come join us, Art and Sue Breeze.
Sandy Bay Cottages
R.R.#1
Hastings, ON K0L 1Y0
705-696-2951

Big East River Motel and Camp
Huntsville, Ont.
* In the heart of Vacation Land
* Modern motel units: some with kitchens
* Campgrounds with hook-ups, shower, etc.
* Next to Arrowhead Provincial Park

Phone: **789-4001** or write to:
Bill and Christine Van Oene
R.R.#3, Huntsville
for reservations
*** 3 star rating.

ALTON LODGES
Why not come up for a fall break and see the beautiful colours, while staying at **Alton Lodges**?
1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beaches; close to fishing; 20 km. from Chr. Ref. Church.
(705) 429-2420
459 Mosley St.
Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE
Open all year round.

Langs Marina and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.
Write or phone for brochure:
Langs Resort and Campgrounds,
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

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50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

Accommodation

Girl wishes to room and board or rent a small apartment (or share one with another girl) in Ottawa as soon as possible. Contact Sharon Clermont (collect) at 705-272-6604.

PARTICULIER PENSION IN NEW YORK
$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.
Voor inlichtingen bel: **Albert Van Maanen.** Liefst's morgens om 8 uur ('One night deposit required at time of booking').
(212) 855-5036
119 Fort Green Place, Brooklyn, New York 11217

Real Estate

Te koop wegens onvoorziene omstandigheden in Strathroy, Ont., brood en banket bakkerij.
Overwegend eenvoudig Nederlands gebak, vleeswaren, kaas en Europese import-artikelen, geschenken, enz., met een totale omzet van ongeveer $300,000.00 per jaar. Eigen pand en de eigenaar is genegen een eventuele koper te trainen voor de bakkerij. Zeer gemakkelijke betalingstermijnen.
Belt u overdag **519-264-2275**
na 6 uur 's avonds **519-264-1973**

Farms for Sale
100 acre farm, 85 sow operation. Mile from Palmerston, near CRC and Christian school. Newly-renovated, large 5-bedroom home. Excellent opportunity at $155,000.
Call **(519) 343-2085**

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200 acre farm on paved road close to Listowel and Christian school. Large house and barn. 180 acres good land, some hardwood bush.
Hog farm, 100 acres. Barn for 120 sows producing quality swine weiners. Large brick home. Barn automated. Good land. Good interest rates on F.C.C. financing.
173 acres, newer dairy barn, 40 ties. Steel drive shed. Two silos with unloaders. Four bedroom bungalow.
200 acres dairy farm fully tiled. Barns for 200 head cattle, 4 silos, 69 stalls. Patz stable cleaners, silo unloaders and feeders. Large implement shed. Five bedroom brick home. Purebred Holsteins and milk quota available.
Contact Albert Carson,
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935 Main Street, W.
Listowel
Ph.: 519-291-1544
eve: 291-1395

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Het vertrouwde adres.

Real Estate

Smithers, BC: For all of your real estate requirements in Smithers and the Bulkley Valley area, residential, commercial and land.
Contact Wally Kloostra at
R.W. Calderwood Realty Ltd.
P.O. Box 730
Smithers, BC V0J 2N0
604-847-3224

FARMS
Nova Scotia's Annapolis Valley
Wilmot: 55 acres, U-pick and cash crop operation, large renovated 4 bedroom home with 3 bedroom apartment, barn, greenhouse, irrigation equipment and brook fed pond. $150,000.
Aylesford: 124 acres, hog and beef farm, beautiful 5 bedroom home, efficient 2 man operation, 2 hog/beef barns, large steel equipment barn, feed tank with auto. feeders, auto. barn cleaners. $500,000.
Write: Bob Balch, Century 21, neary Real Estate Ltd., 1103 Commercial St., New Minas, Nova Scotia, B4N 3E3

Modern winkelpand plus woning in druk winkelcentrum in Friesland waarin thans is gevestigd een goed lopend textiel bedrijf. Oppervlakte van de zaak is 330 mtr².
Inlichtingen Dindsdag-Zaterdag 9:30-5:30.
416-648-6585 of 416-627-1925
Vraagprijs $195,000.00 ook bereid te ruilen tegen zaak-woning of i.d. in Canada. Aanvaarding Febr. 1985 Inl. in Nederland 050-344058.

SW Manitoba — Dairy Farm
* 2400 litre Quota
* 150 Holstein cows
* 50 Heifers
* 1 house
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* 2 silos
* 10 machines
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* 609 Acres good land
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* $1,400,000

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CAGE LAYERS
15.000 production: good house; Toronto area
9.000 production: 2 homes; excellent garden land
8.000 production: excellent home; nearly new equipment
4.000 production: plus grading station, only $340,000.00

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38.000, excellent building and equipment.
20.000 chickens & turkeys, good location
300.000 turkey broilers; ill health forces sale
15.000 roasters A; good house.

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1500 birds; nearly new house & barn; only $79,900.00
3000 birds; nearly new house & barn; asking $135,000.00
10.000 birds; 5 bedroom home; garden & cash crop land

DAIRY
214 acres complete with cows, quota & equipment; selling due to illness
73 acres, cows & quota & equipment, only $265,000.00
These are only samples of our various listings, call us for particulars.
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Dunnville (416) 774-7624
Keith Miller, evenings 774-4077 or
Fred Hagen, evenings — 679-6666

Check the Calendar of Events for happenings in your area.

Women's Retreat
sponsored by the Committee for Women in the CRC
September 21 and 22, 1984
Grand Rapids, MI
For information and registration, contact
Karen Langeland
128 Diamond SE, Grand Rapids, MI 49506

Glen Rocks
COLORAMA FELLOWSHIP
At Rosseau on Lake Rosseau in Muskoka
Sept. 15-22, 1984 & Sept. 22-29, 1984
Colorama is not just for Seniors; enjoy the colours, play golf, tennis, fishing, swim, rowboats, canoes and much, much more.
In the evening Gordon Wishart speaks and directs a very fine spiritual service.
Accommodations: lovely breakfeast, lunch and dinner
$125.00 per person to $145.00 per person, per week.
Save your vacation time and enjoy it.
For information:
P.O. Box 9143, Stoney Creek, ON L8G 3X7
(416) 662-7078

International Week-end
August 30 - September 3
Lakewood Christian Campgrounds
Invites you!
Two pools • camping • hiking • fellowship
Saturday, Sept. 1:
Water games — bring inner tube
Sunday, Sept. 2:
Talent Night — share your skits or songs
Speaker & special music.
R.R. #5, Forest, Ont., N0N 1J0
(519) 899-4115
15 miles north of Sarnia on Lakeshore Road

We invite all former members and friends to the
25th ANNIVERSARY
John Knox Christian School
Woodstock, Ontario
D.V., on **October 5 & 6, 1984**

Sunday, September 9, 1984 at 2:30 p.m.
Commemorative Service at Knox Presbyterian Church
59 Riddell St., Woodstock
Dr. John Bolt of Redeemer College — guest speaker

Friday, October 5 at 8:00 p.m.
Children's program by J.K.C.S. students at the school

Saturday, October 6, Open House and Reunion
11:00 a.m. — 5 p.m.
Lunch: 11:30 a.m. — 2:00 p.m., available for $2.50
Buffet Supper: 4:30 — 7:00 p.m., cost adults $6.50, children $2.50
Evening Program: 8:00 p.m. — "On Eagle's Wings" a play written by F.A. De Jong

** Commemorative spoons, plates and an anniversary booklet will be available for sale.
If you are planning to attend the supper and/or if you need lodging please contact: **Mrs. Meeke Claus, 276 St. Laurent Cres., Woodstock, Ontario N4S 7T7; 519-539-6947**

School address:
800 Juliana Drive
P.O. Box 243, Woodstock, Ontario N4S 7W3
519-539-1492

Events

* DATE CORRECTION *

Regarding the 27th Annual Sunday School Convention. The new date is Saturday, **September 22** not September 15. Please register before September 3rd. The Convention will be held at Hebron Christian Reformed Church, Whitby, Ont.

Remember Brampton?

If you remember the **JOHN KNOX CHRISTIAN SCHOOL** in **BRAMPTON,** we cordially invite you to the 25th **JUBILEE** weekend celebrations on

October 5, 6 & 7

Events for past students, teachers and families; banquet, speakers, music, entertainment, commemmorative plates and jubilee book, games, T-shirts, anniversary worship service, etc.

Mark your calendar now, it will be fun.

John Knox Christian School
82 McLaughlin Road South
Brampton, Ontario L6V 9Z9

Meet your old classmates!

CALENDAR of events

Aug. 30 - Sept. 3	International Weekend at Lakewood Christian Campgrounds; 15 miles north of **Sarnia** on Lakeshore Road.
Sept. 15-22 22-29	Glen Rocks, Colorama Fellowship at Rosseau on Lake Rosseau in **Muskoka.** See ad for details.
Sept. 21 & 22	Women's Retreat sponsored by the Committee for Women in the CRC, **Grand Rapids,** MI.
Sept. 22	Date change of 27th Annual Sunday School Convention; to be held in Hebron CRC, **Whitby.**
Sept. 29 - Oct. 5	Reinata Heemskerk several Solo Concerts, together with organist Andre Knevel, in such places as Kitchener, Guelph, and St. Catharines. She will also appear in a series of three Thanksgiving Concerts, along with the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. **Bowmanville:** Sept. 29, 8:15 p.m. in Trinity United Church, Church and Division St.; **Toronto:** Oct. 3, at 8:15 p.m. in St. James Cathedral, King and Church St.; **Hamilton:** Oct. 5, at 8:15 p.m., in Central Presbyterian Church, Carlton and Caroline St.
Oct 5 & 6	25th Anniversary of John Knox Chr. School, **Woodstock,** Ont.
Oct. 20	"Who Owes Me a Job?" — The Christian Labour Association of Canada will discuss the questions of who is responsible for creating jobs and how jobs are created. Main speakers will be Bernard Zylstra and Dirk de Vos. Registration at 9:00 a.m. at Toronto District Christian High School, **Woodbridge.**

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Aug. 31	Tues. Aug. 28	Thurs. Aug. 23-8:30a.m.	Wed. Aug. 22-8:30a.m.
Fri. Sept. 7	Tues. Sept. 4	Thurs. Aug. 30-8:30a.m.	Wed. Aug. 29-8:30a.m.
Fri. Sept. 14	Tues. Sept. 11	* Wed. Sept. 5-8:30a.m.	Wed. Sept. 5-8:30a.m.

** Note: Classified deadline for Sept. 14 issue has been moved up a day due to civic holiday.

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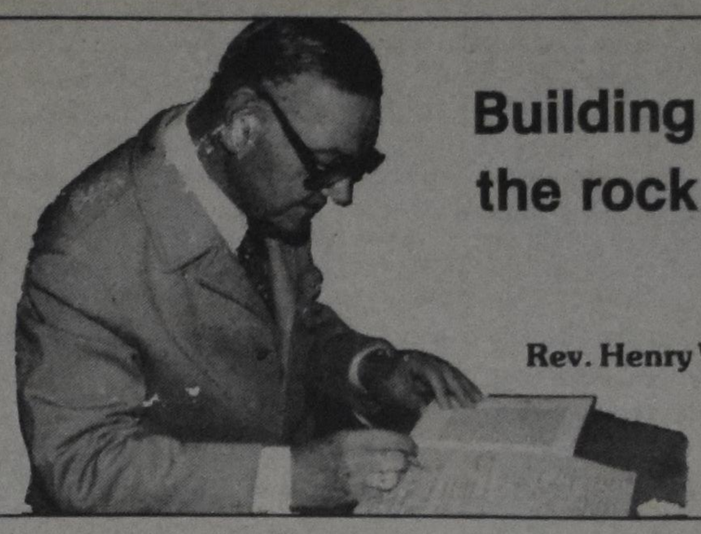

Building on the rock

Rev. Henry Van Andel

Short prayers

And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them.

Matthew 6:7

To make prayer an accumulation of words is an old evil.

The priests of Baal did it at the Carmel contest. They tried to persuade their God by the multitude of their words. This idea has always found acceptance by many people in the world. We only have to think of praying with a rosary. Then the Lord's prayer is repeated bead after bead.

However, we should not think that the evil of long repetitious prayers does not exist in Protestant circles. I remember the time that prayers in our public worship services were long. They sometimes lasted twenty minutes. These prayers often started with a summing up of names for God. Their contents contained also all kinds of doctrines as if it were necessary to tell God what was taught in catechism classes. And not seldom was prayer also used as a means of information. I remember a minister who mentioned not only the name of a sick brother, but also his address, street and house number included.

Of course the intention was good. It is easy to criticize the past. It is, however, a blessing that in our modern age public prayers usually have become short. God is not persuaded by a multitude of words. By way of speaking a pound of prayer does not have more effect than an ounce of prayer.

There are other things which are more important than the length of a prayer. Jesus taught us several parables concerning the way we have to pray. One of the things which is more important than the length of our prayers is persistence. I think of the parable of the importune man who knocked at the door of his neighbour at midnight asking for three loaves. And then there's the parable of the widow asking the unjust judge for her rights.

Both parables say nothing about how long it took the neighbour and the widow to make their request, but they do say a lot about their sense of urgency.

Van Andel is a retired pastor living in Burnaby, BC

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Dutch

Persoverzicht

Carl Tuyl

Eén van mijn moeizaam vergaarde levenswijsheden is de wetenschap dat het uiterst moeilijk is om rechtsomkeert te maken. De vrouw van Lot getuigt er van in de bijbel. Turner ondervindt het aan de lijve. Het gaat naar beneden inplaats van crescendo.

De tweede levenswijsheid die ik even zal luchten is mijn ervaring dat de meeste mensen je een duwtje geven in de richting die je volgt. De pers schept er groot behagen in om alle zwakheden van Turner's verkiezingsorganizatie in geuren en kleuren te beschrijven. En er is natuurlijk een politieke wet die zegt dat hoe verder een kandidaat naar beneden gaat, zo veel verder stijgt de andere in aanzien. Mulroney en kornuiten zien het wel zitten.

En zoals we op deze plaats voorspelden vliegen de beloften bij tientallen over onze hoofden. Wie zal dat betalen? Nou daar hoeft U heus niet zo lang over te prakkizeren: wij en onze kleinkinderen.

Het is misschien wel een geschikt ogenblik om er eens op te wijzen dat met al de politieke heren op 't verkiezingspad de zaken van ons land heel gewoontjes door gaan. De ambtenaren mogen ook wel eens een komplimentje hebben; zij zijn het die in deze tijd, en eigenlijk altijd, zorgen dat alles reilt en zeilt. Niet met topsnelheid misschien, maar toch wel met toewijding.

Kameraad Broadbent wint aan populariteit. Hetgeen natuurlijk geen wonder is want het hoort er vaak naar dat hij de enige is die je laat weten waar hij voor en tegen is. Hij steekt zijn politieke mening niet onder stoelen of banken, en de eenvoudigheid van zijn thema is aantrekkelijk. Ondertussen hebben de drie Liberale C's — Chretien, Couts and Campagnola — een pleidooi gehouden voor het stopzetten van de produktie van kernwapenen. Bij gebrek aan beter hebben ze dan toch iets om over te praten.

De United Church slaagde er in om tenminste even onze aandacht van al dat verkiezingslawaai af te leiden. Er was een studie rapport in zake de homophile leden, en in dat rapport werd er aangedrongen op volkomen gelijkschakeling ook ten opzichte van het predikambt. Alhoewel de nationale vergadering de rekommendaties niet aanvaardde kwam er toch ook weer geen al te duidelijk geluid. Verdere studie zal gemaakt worden.

Een interessante ontwikkeling vindt plaats in de verhouding tussen Oost en West Duitsland. Tot grote konsternatie van de Russen is er een al aardig op gang zijnde toenadering tussen die twee staten. Erich Honecker de Oost Duitse president zal een bezoek brengen aan West Duitsland. Ik weet niet goed wat ik er van denken moet. Aan de éne kant is het een gunstige ontwikkeling natuurlijk, aan de andere kant moet staan dat mijn generatie nog duidelijk de echo's van de Heil Hitlers kan horen. Men zegt dat in toenemende mate de landen van het Oostblok naar meer onafhankelijkheid beginnen te streven. In dat kader ziet men dan ook de recente verzachting in de houding van de Poolse regering tegenover de nog steeds ondergrondse Solidariteit.

In Ireland is weer bloed gevloeid, en in het voormalige Ceylon, en in Afghanistan, en in de oorlog tussen Iran en Iraq. Ga maar door, ga maar door. Hoe lang nog?

Ondergetekende was voor een blitz-bezoek van een paar dagen in Nederland waar men nog steeds onder het gebruik van een kopje koffie met slagroom en een borreltje na, diepe bomen opzet over de slechte ekonomiese toestanden. Hollandse Nieuwe waren Fl. 1.50 per stuk en de kersen Fl 3.95 per kilo. Uit de Haagsche Courant pikte ik dit juweel van journalisme: "De 45-jarige ... is kennelijk overleden want zijn stoffelijk overschot werd gisteren uit het Noordzeekanaal gevist."

De Oekumenise Synode in Chicago trok veel aandacht ook in de sekulaire pers en er werd niet alleen algemeen verwacht, maar ook algemeen als aanbevelingswaardig gesteld, dat de Gereformeerde Kerken zich uit dat verband zouden terug trekken.

Ik werd verrast met een jaarverslag van de Naamloze Vennootschap Vendex beter bekend door één van haar meer opvallende ondernemingen: Vroom en Dreesman. Wel Vroom en Dreesman hebben geen krimp want noch de werkeloosheid noch de vroege leeftijd waarop veel mensen hun werk vaarwel zeggen hebben ook maar enige invloed op de koopkracht van de klanten.

Bijéén in een nogal talrijk gezelschap van leeftijdsgenoten bleek ik de enige van de aanwezigen te zijn die nog werkte, hetgeen uitlatingen uitlokte over de "achterlijke toestanden in Canada."

Er is veel ledigheid in Nederland en ledigheid — U weet het wel he? Dat spreekwoord is er niet ver naast hoor!

Rij toch wat harder ...

John VanHarmelen

Onder de Streep

De VanderKleis uit Siddeburen zochten een andere, een grotere boerderij. Vader VanderKlei was nog te jong om op te houden, en zijn zoon Jan wilde wel gaan trouwen. De boerderij was echter wat te klein om er met twee gezinnen van te leven.

Ze hadden nu een mooie, grotere boerderij op het oog, ergens aan de Hamweg in Harkstede. Die boerderij was zo geschikt omdat er naast het boerenhuis een kleine bungalow was gebouwd, waar Jan met zijn aanstaande vrouw Jannie zou kunnen wonen. Wat waren ze blij, en met z'n vieren, vader en moeder, Jan en Jannie zagen ze er naar uit om van Siddeburen naar Harkstede te verhuizen.

Voor de gemeente was het ook een hele gebeurtenis. Het gebeurt niet zo vaak dat er zo maar twee gezinnen tegelijk met attestatie 'overkomen.'

Het was een mooie zondag toen beide gezinnen in het kleine kerkje konden worden verwelkomd. En wie weet was vader VanderKlei wel een goede candidaat voor ouderling, en Jan, die toch ook al dertig jaar was ... school er in hem soms een goede diaken?

Kortom, het waren twee fijne gezinnen, en ze burgerden al gauw in. De mannen werden lid van de mannenvereniging, de vrouwen bezochten de vrouwenvereniging.

Zo namen beide gezinnen hun plaats in in het gemeentelijke leven, en naar het bleek werd er op de boerderij door beide mannen met hun vrouwen gewerkt dat het een lieve lust was. Ik herinner mij nog levendig dat bij het jaarlijks huisbezoek door beide gezinnen met grote dankbaarheid over de zegeningen des Heren gesproken werd. Het was steeds dankbaarheid wat de klok sloeg.

Als ik zo af en toe eens even binnenwipte dan was er altijd wel een gesprek te voeren waarin de Here geprezen werd. De Here was ook zo goed voor hen. Op de boerderij ging alles naar wens, en nu het jonge gezin over gezinsuitbreiding kon spreken was er grote vreugde en dankbaarheid.

Kort daarna kreeg ik een telefoontje dat Jan plotseling naar het ziekenhuis moest want de dokter had geconstateerd dat hij blindedarmontsteking had. Ik ging direct naar de garage van Brink, waar ik steeds een auto ter beschikking had (5 ct per kilometer!) Ik reed zo vlug mogelijk naar de boerderij van VanderKlei, waar alles in gereedheid gebracht werd voor het vertrek per ziekenauto naar het ziekenhuis. Wij openden de Bijbel en lazen een passend gedeelte, gingen voor in het gebed en droegen Jan en zijn familie op aan de troon der genade.

Jan stelde zijn vertrouwen op de Here zijn God, en zei: zouden wij het goede van God ontvangen en het kwade niet? Jannie ging mee in de ziekenauto en ik bleef nog wat praten met vader en moeder VanderKlei. We hoopten en baden, dat de Here genadig mocht zijn en het leven blijven geven.

Toen ik de volgende dag bij Jannie kwam hoorde ik dat de operatie goed geslaagd was. Het was nog geen buikvliesontsteking geworden. 's Middags zocht ik Jan op in het ziekenhuis, en we konden op de zaal met de andere patienten, de Here danken dat de operatie geslaagd was, en de hoop uitspreken dat hij nu ook verder genezen zou, en weer thuis mocht komen.

Iedereen had goede hoop, en de dokter zei tegen mij dat Jan, als alles ging zoals ze dachten, de volgende week dinsdag wel weer naar huis zou kunnen gaan.
Het was immers maar een 'knoopsgat-operatie.'

Zondagmiddag kreeg ik een telefoontje uit het ziekenhuis te Groningen. De boodschap uit het ziekenhuis kwam hard aan. De verpleegster vertelde mij dat vrouw VanderKlei 's middags nog bij haar man op bezoek was geweest. Om een uur of vier nam zij afscheid van hem, in de hoop dat hij dinsdag al thuis kwam.

Toen de dienstdoende verpleegster bij het bed van Jan kwam om zijn temperatuur op te nemen zag ze dat hij plotseling gestorven was.

Wat was de oorzaak van dit plotseling overlijden? Thrombose, werd er toen gezegd. Tegenwoordig zegt men: embolie. Ik bad de Here om kracht voor Jannie en haar familie om dit te verwerken. Toen ik langzaam de auto voorreed bleek Jannie al thuis te zijn uit het ziekenhuis.

Ze keek wel wat vreemd op toen ze mij zag. Maar ze was blijkbaar nog zo onder de blijde indruk waarmee ze haar man zo juist verlaten had -zijn thuiskomen a.s. dinsdag- dat ze niets ergs vermoedde. Ik vertelde haar dat ik een telefoontje uit het ziekenhuis had gekregen en dat het beter was dat ze weer terugging naar haar man. Ze was direct bereid - toen ik haar aanbood om met haar daar heen te gaan- in de auto te stappen en terug te gaan naar het ziekenhuis.

De auto die ik reed was echter geen ziekenauto, ik reed daarom zo hard als ik mocht. Op een gegeven moment zei Jannie: dominee, rij toch wat harder ... of ... is Jan al dood?

Ik stuurde de auto toen eerst naar de kant van de weg waar we even konden blijven staan ... om haar te vertellen wat de verpleegster mij over de telefoon verteld had.

Toen we in het ziekenhuis kwamen, kwam de verpleegster ons al tegemoet. Zij leidde ons naar de morgue. Hoe cru om Jan's lichaam daar nu al te brengen, voordat zijn vrouw gearriveerd was. U begrijpt het grote verdriet van Jannie. Haar leed was onbeschrijfelijk.

Toch was er troost. Jan's woorden kwamen ons te binnen: zouden wij het goede van God ontvangen en het kwade niet? Onder grote belangstelling werd de begrafenis gehouden. Het meeleven met de familie VanderKlei was geweldig.

Zes maanden later werd er een jongen geboren. Hij zou eigenlijk Henk VanderKlei moeten heten naar zijn grootvader, maar Jannie liet hem met de naam van haar man dopen. Dan was er weer een Jan VanderKlei op de boerderij! ... en in de kerk, want Jannie zou hem opvoeden in de vreze des Heren en bidden om Gods genade voor haar zoon!

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